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THE RETENTION OF MEXICAN AMERICAN STUDENTS IN HIGHER EDUCATION WITH SPECIAL REFERENCE TO BICULTURAL AND BILINGUAL PROBLEMS

by

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THE RETENTION OF MEXICAN AMERICAN STUDENTS IN HIGHER EDUCATION WITH SPECIAL REFERENCE TO BICULTURAL AND BILINGUAL PROBLEMS

By Dr. Manuel H. Guerra

The high drop-out rate of Mexican American students in junior high and high school is of grave interest to us.[1] But equally distressing is the high drop-out rate of Mexican American students in higher education.[2] Once the boy or girl from the barrio enters college or university, some educators seem to think that the job has been done; equal opportunity has been redeemed; the objective has been reached. It is the purpose of this paper to explore the subject and determine whether the system which we have employed is consistent with modern needs, in this vital field of American education, or if the system is outmoded and inconsistent with the problems of the barrio and ghetto. It is the purpose of this paper, moreover, to explore the bilingual and bicultural deficiencies and merits of our Mexican American students, and to examine these facts towards the recommendation of a system which recognizes contemporary needs and future planning, rather than an educational system which looks backward in retrospect to justify its academic standards, curriculum, and reason for being.

Perhaps the most salient factor which impresses the objective person is the radical contrast between the traditional mind in American education and the consistent criticism of American education. Perhaps we should state instead, the polarization of authority in one point of view and the challenge of that authority on the other. Or perhaps even better, the growing disenchantment with the educational structure and system by minority citizens and the reactionary justification of that structure and system by a growing majority of Anglo-Saxon middle class citizenry. This alienation of mind and spirit is inherent in our social climate.

This alienation pervades the educational milieu because the pluralistic differences of American society have not found the spiritual and intellectual bonds to unite basic separateness of race, national origin, religion and culture. Thus the "American dream" which was thought to be a uniting factor entertained by all Americans was, in reality, an illusion and a myth. It did not extend equality to many citizens of Black, Brown, Yellow and Red pedigree in a fraternity which established its own exclusive clauses in the name of patriotism. The myth solicited total commitment but, in practice, denied many citizens their inalienable rights.

This "American dream" or moral and legal ambivalence has been repudiated by minority citizens today. Blindness of WASP (White Anglo-Saxon Protestant) authority and institutions has created in the nation what so many militants refer to as "The Establishment." These defenders of the status quo, in their noble character, discharge their responsibilities of government with sensitivity and imagination, and in their ignoble character substitute authority and force for understanding and reason. The "American dream" could never unite the American people as a whole because it was never an American dream in the first place. It was never a product of our popular conscience, with as much respect for people of low station as people of means. The materialistic fibers of this false dream can never override the idealistic concept of man in the American mind, for this is where the national treasury of the United States really resides, rather than Fort Knox.

But what does all this have to do with the retention of Mexican American students in college or university? Simply this. The traditional and prosaic philosophies dominate our college and university campuses. Educators are the products of a highly conservative system in which both time and discipline have molded temperament and attitudes. It is difficult for educators to re-evaluate, reappraise, and readjust to changing times.

In America, institutions have developed their own sterile bureaucracies and machinery, and those of higher education are the most outstanding example of fossilized and prosaic life. Institutions have sought survival and perpetuation in a world of high taxes, declining enrollments and alumnae contributions, and rising cost of living. Their stubborn resistance to change and exploitation of available resources strengthens a structure where new ideas cannot penetrate. If they do, they pose a threat to the welfare of the institution which fears that new ideas bring change and reform and a different way of doing things. Add to this inflexibility sectarian biases in some schools, ultra-conservative Boards of Trustees who do not encourage young administrators with young ideas, and many faculties whose scholarly ideals have degenerated into petty partisan politics or flights of fancy to the academic tower.

This ambience of the academic community is where the Chicano from the barrio brings his problems and hopes, his frustrations and anxieties, his talents and fears. The question remains a rhetorical one. Can the educator in higher education respond to the challenge of the Chicano student? Can the Administration and system adjust itself to the intense need for curriculum change and understanding of minorities? Will the tenets of American education and the principles of public education triumph in a victory of reason and understanding over chaos and confrontation?

It would seem that we should listen to the critics from the minority community who bring their bill of particulars in a spirit of good faith and we should study their recommendations with soul searching introspection as well as pragmatic suggestions for reform or addenda.

The Chicano student is caught in a vice of higher education today. The problems of the educational establishment, on the one hand, which I have just outlined, have created an arbitrary barrier to reason and effective democratic communication. And on the other hand, the Chicano brings new problems and the need for new understandings at a time when there is less money, expanded enrollment, and an entrenched reaction to his cultural well being through admission to college.

Indeed, what we have said in effect, throughout America in our colleges and universities, throughout our admission requirements and standards, is that any Black student or Mexican American, or anyone for that matter--for we are truly universal and democratic--can attend our college and university if they meet our entrance standards. These entrance standards have been traditionally designed by a committee of WASP, who think like the white middle class, come from the white middle class, and represent the interests of the white middle class. Those who conform to their standards and criteria of what the college seeks and desires are admitted to the Holy City. Even today the Chancellor of the University of California at San Diego speaks about an Experimental College[3] for minority students in order that the Holy Cow of academic standards will not be lowered or damaged, despite an admission of concern for the welfare of minority students. What is deplorable in this intellectual point of view is that the criteria for admission do not come under a new scrutiny to determine whether they make allowance for the merits and demerits of the minority students now entering in new numbers. Or better yet, to determine whether the university is really serving the needs of the community who support it, and whether the university is really knowledgeable about the needs and demands of the community, and to what degree it accepts its reason for being and the major responsibilities it is constantly espousing.[4]

As both a scholar and a citizen, I would oppose an Experimental College that is tax supported if it is not really "experimental," and if its innovation does not include the thinking of the professional minority community, a consensus of community needs. Rather than the old academic standards, it should focus on new educational goals which are more concerned with modern realities than the academic trappings of prestige without virtue.

This "experimental" college, like the experiments in the South with Black children, reveals to us the nefarious conflicts of the Anglo-Saxon conscience which is deeply committed to a point of view that does not respect American racial and ethnic differences. The hypocrisy of this mind and spirit is just as twisted as the church goer on Sunday and the sinner on Monday. Not only does this frame of mind adhere to a racism of superior and inferior Aristotelian classes, but it endeavors to conceal and disguise its inhumanity to man in the respectability of self-righteous rhetoric, bureaucratic and authoritarian pronouncements, and the anonymous and depersonalized findings of respectable academic committees. If this is what the Chicano militant is tired of, if this is what he seeks to change, if this is what he considers his adversary, then his redress is far more than the benefits of self-improvement. American education in general will owe a debt of gratitude to these young Americans and scholars who bring new focus and enthusiasm where there is myopia and bankruptcy.

Indeed admission standards have been designed to keep people out, not bring people in to the learning process. Examinations and tests in both government and private industry have traditionally done the same thing.[5] The irony of government projects, for example, which were intended to help minority people, excluded employees of minority background because they were unable to pass the examinations which had little relevance to the job itself.

In the educational area, the matter of IQ testing among Mexican American children strikes a sensitive nerve, because in the Southwestern states where many Mexican children reside, IQ tests harmfully stigmatized in more ways than one those children it ostensibly was trying to help. Many boys and girls were placed in M.R. (mentally retarded) classes because of their low language scores. Language is supposed to be an area of intensive and modern study, for purposes of improvement. It has been used for testing and classifying for purposes of stereotyping and segregating.[6]

Here, as in government and industry, testing and standards serve the purpose of excluding, not including, people from the learning process and employment. Those who make and give the tests are the most vociferous defenders of the system, which they always deny has good intentions with bad results. But it is peculiar that the same people who make and give the tests are Anglo-Saxon middle class educators or technicians seldom Black or Mexican American professionals whose expertise might have guided the criteria toward realistic evaluations. The fact that the Anglo professional believes that he "understands" the Black child and the Mexican American child, although he has never studied Black culture of Mexican American culture, is evidence of the two weaknesses of the Anglo professional: first, his naiveté that all American children are the same; and second, his posture to defend his ignorance rather than to correct it.

The member of the conservative-minded academic community which views with alarm the growing number of minority students on campus reacts according to his emotional habits and background. Quite often this person believed quite emotionally that people of color, most of whom lived in the ghettos and barrios, mowed the lawns and washed the dishes of the schools, and quite often spoke a language that was different from his own, were indeed colorful and funny, inferior and subordinate. Perhaps this point of view was reinforced by any one of several Protestant religious sects which draw the line of Christ's teachings when you reach color. Indeed, to the conservative-minded educator what is most alarming is that minority students do not conform to the behavior and appearance of the blond and blue-eyed Anglo-Saxon. Different hair-do, dress, language, customs and traditions bother him considerably. To him, they are un-American, since to be an "American" is to be like him.

What is even more distressing is the false posture and mask of self-righteousness. Miguel de Cervantes said it quite well in his immortal *Don Quixote de là Mancha*. "Detrás de la cruz está el diablo," (Behind the cross hides the devil). Indeed, like the humanist without humanity, the academician would like us to respect his academic standards without a careful perusal of their merit. I mentioned institutional bureaucracy and outmoded values. However, nowhere in business and industry can an institution survive inefficiency, waste, and archaism. Government regimes are defeated at the polls for the same reasons. But in higher education, myth, trivia, and rhetoric have developed a world of escape rivaled only by *Alice in Wonderland*. Faculties exhaust hours discussing parking problems; students spend hours on fraternity and sorority parlor games; administrators issue memoranda to the Czars of Department Chairmanships, while minority students are bombing a dormitory, refusing to fight in Vietnam, and while the community is burning in the same ghettos where rats attack little children sleeping in their cribs.

The burning question refers to the nature of these "academic standards" and their relevancy to minority students today. Question: Are these the same academic standards that were developed in the last century when the institution first opened its doors? Are these the same standards that were developed by a faculty committee after World War I? After World War II? Were the criteria of these standards developed in conjunction and cooperation with student or community advisers, or do they represent the point of view of a dominant faculty group within the faculty? What minority opinion is represented in the faculty criteria? Does the college or university employ any professionals and scholars from minority background? Do they have any policy-making duties?

Admission standards are correlated with academic standards. One is concomitant and predicated upon the other. It is the finding of this study that the terms "Academic Standards" and "Admission Standards" in the colleges and universities of the United States largely do not take into account the opinion and values of the minority community which they serve--for at least three reasons. First, these standards intellectually discriminate against minority peoples for whom WASPSs have historic contempt, disrespect, or suspicion. Second, the administrators are well intentioned professionals, but with a gross ignorance of minority problems and a reputation of recorded misjudgments, blunders, and oversights in the area of minority education. Third, both administration and faculty are composed of ultra-conservative and pseudo-liberal staff who are committed to a point of view that seeks to retain the status quo, oppose educational reform and innovation, and use force and authority rather than reason and compromise.

Whereas the discriminatory point of view of the academic standards is rather philosophical and passive, the discriminatory "admission standards" are not, and it views the education of minority people with reluctance and resistance. Its only concession is made when minority students are willing to conform to the criteria of Anglo-Saxon middle-class Protestant values. The intransigence of this point of view is just as alarming and contributory to violence and confrontation on our college campus as the irresponsible and hostile acts of a flaming militant. Perhaps it is more alarming, because the student radical who commits an illegal act is immediately identified both in behavior and person. However, authority in the hands of people who mismanage it and wear the mask of respectability is not always as easily recognizable, and often we must wait for a painstaking investigation before the other party to the violence is correctly identified.

Concerning junior colleges, at least in California, admission requirements admit more people of minority background than any other institution.[7] However, the drop-out rate is proportionately the highest too. Usually, high school diploma, over the age of 19, and residence requirement of some sort admit the student to any of California's junior colleges.[8] But colleges differ in professional training, library facilities, faculty and staff, location, and curriculum standards. Some colleges emulate the courses of the state university in both textbooks and requirements.[9] Others are more independent and gear instruction to the needs of students.

It is in the junior college area of American education that we come to grips with minority problems. First, because more minority students attend junior colleges. Second, because of the financial ability of many minority students to afford this schooling. Third, junior colleges are located near the homes and large cities where minority students live. Fourth, instruction is more flexible and geared to the needs of the community and minority student. Fifth, instruction is often technologically geared to the non-academic interests of the minority student. Perhaps we should add that as more minority students graduate from high school, costs of tuition and fees increase, dormitory facilities continue congested in state colleges and universities, more minority students will attend junior college where the learning process after high school will be a terminal two-year course rather than a four-year diploma.

Perhaps our appraisal of junior college education should also state that more teachers of minority background may be found in junior colleges than in other schools. This is also true of

Presidents and Deans.[10] Thus, because of the number of minority students and faculty, and the closeness of community and college in the tax-supported school system, junior college education will continue to play one of the most important roles in the education of Mexican American youth of the future.

The state college and state university systems are also tax-supported institutions, which in the past have not responded to the needs of the Mexican American community, and which today reluctantly accept responsibilities in practice which they have espoused in promises to the public who support them. For example, despite the Ph.D. degree, research, publications of many administrators and scholars who have lived and taught in a community of 2,000,000[11] Spanish surnamed citizens, this same intellect questions the existence of Mexican American studies, the inequities in every field of social endeavor, and the academic propriety of Mexican American curriculum. Everywhere can be heard the doubt and suspicion that valid courses of Mexican American research and intellectual activity may be found. The arrogance and pedantry of academic councils which traditionally look to Greece and Rome, science and technology, real estate and business administration, refuse to accept the inequities of history books which give our children an imbalanced picture of the Spanish discovery and colonization of America. The teacher training curriculum should prepare young professionals for the responsibilities with the Spanish speaking youngster, and the linguistic departments should use modern and realistic research and instruction concerning bilingualism and biculturalism. Indeed, not even the august Modern Language Association of America and its conservative leadership have ever considered the Mexican American and Puerto Rican bilingual and bicultural problems and talents legitimate subjects of research and scholarship.[12]

It is documentary testimony that in this nation of erudite scholarship and financial capacity there have not been any Ph.D. theses in any of our great universities on the subject of Mexican American bilingualism and biculturalism. I submit as a loyal member of the Modern Language Association of America that our concern for castles in Spain, the voceo of Argentina, and the rivalry of Latin American versus Peninsular Spanish studies have enjoyed considerably greater interest, status, and prestige, than the problems of the Spanish-speaking students of the United States. In some instances, colleges and universities have made Mexican American students feel ashamed of their Spanish Mexican heritage and have mocked their pronunciation, vocabulary, and idioms, with the commentary that they do not speak Castillian Spanish. This comment does not refer to the many Mexican American students who do not speak, read, nor write good Spanish, but rather to those who have acquired high linguistic skills of translation and comprehension of English and Spanish and who, in elementary school and high school, instead of being considered "gifted" children were labelled "problem" children. Such misjudgments of human resources and talents have cost the United States programs in Latin America many thousands of linguists and workers with language abilities, despite federal aid for higher education, and deprived the Mexican American of the best educational system money can buy.

Admission standards of our state colleges and universities continue to speak of "Standards" in terms of the past, not the future. "Standards" do not reflect changing criteria and the changing times. "Standards," for example, do not take into account quotas and proportions of the ethnic community,[13] and for that reason, administrators have felt no responsibility when there were 68 and 72 students of Mexican American descent at the University of California at Los Angeles and Berkeley respectively, in a total student body of 26,000 and 36,000.[14] Proportions and quotas, it is argued, have nothing to do with "standards," yet, what kind of academic ideals and commitment can deny the Mexican American student and community from participation in the vitally important learning process? Have not these same standards effectively excluded the minority student from learning, and at the same time, rewarded the Anglo-Saxon middle class student not only with admission, a prognosis of academic success, but also with scholarship benefits and financial aids he often does not need?

Has it occurred to the general public, as it has to educators, that we have in higher education the same gerrymandering tactics which we have in our political structure? Namely, in barrios and ghettos with block votes, we divide the districts in order to insure a pre-determined political outcome. This weakens the Black and Brown communities in the realities of power acquisition in our two-party system. In higher education we have raised the grade point average to an arbitrary figure which excludes the vast majority of minority students. Is there any valid diagnostic test or a valid prognosis of future academic success of any American student from Beverly Hills or East Los Angeles when their respective grades of 3.0 and 2.5 admit one to UCLA and keep the other out? And how many times does the student with high grades from Beverly Hills and Sherman Oaks receive the cash awards for tuition, fees, and books, when the family is financially affluent--and the student with a C-plus average from East Los Angeles, who really needs the money, is neither admitted nor financially assisted.

I am reminded by this irony that the selective service also rewarded the middle-class Anglo who attended college and penalized the lower-class Chicano, who could not afford college, through the medium of service deferment. Admission to college throughout the United States meant the difference between life and death for many of our young people, and the heaviest burden has been carried by our Black and Brown citizens who could not afford college, who could not meet admission "standards," and who were not granted financial aids.[15]

It is my recommendation that admission standards be reevaluated in the new light of minority problems and community needs and that new criteria of admissions be found that will bring more and more disadvantaged Americans to the learning process, if our cities and societies are to survive the crisis of the future. I can think of at least two or three suggestions in this regard. First, I would appoint minority professors of the faculty, minority students of the student body, and professional advisers of the minority community, to sit in with the administrators, alumni, Anglo students, and professors of the Admissions Committee. Second, I would draft guidelines that incorporate and define some of the new and future needs of our institutions of higher learning. Third, to protect the traditional standards of scholarship and excellence, I would include the recommendation of principals and teachers, civic leaders and pastors, and I would give the candidate a personal interview before a committee which represented both the academic and minority groups of the community. In the case of the Mexican American, if the student is truly bilingual and bicultural, I would indeed accredit his talents where at the moment there is no accreditation for bilingualism and biculturalism on the intellectual, social, or educational scale. Not even grades in English and Spanish attest to the talent and understanding of the bilingual student. Do you suppose this language and cultural talent, this psychological ability to function in two worlds, is worth one-half of one grade point, say, 2.5 to 3.0? If so, and you concur with me, then you would agree that we have been excluding many young men and women on the basis of an arbitrary grade point average and "Standards" which are meaningless rather than meaningful.

Private and sectarian colleges and universities have different views toward minority students. Roman Catholic institutions have provided encouragement and opportunities where no other hope existed. This is partly because of the catholicity of their point of view, and partly because the Mexican American is predominantly Roman Catholic. But it should be stated briefly that the paradox lies in the fact that the Roman Catholic Church has done the least in the area of social progress and welfare compared to other churches,[16] and in the Southwest, it has contributed to the exploitation of the Mexican American in the paternalistic perpetuation of his caste and status.

Private colleges and universities, like the professional schools of our state universities, have not admitted Mexican American students nor hired Mexican American scholars and professors in any number indicative of a serious intellectual challenge.[17] Schools of Law, Engineering, and Medicine are the greatest offenders, and here, as elsewhere, society in general has sustained the greatest loss of resources and talents, not simply the individual. In fact, private schools have been the private fraternity of the Anglo-Saxon middle class and have never entertained a serious philosophy of democratic education geared to the needs of all Americans. Admission "standards" and academic "standards" have been very useful instruments of exclusion of those undesirable elements--Blacks and Mexicans--particularly if the latter do not run the one hundred yard dash below ten seconds, break all touchdown records, or rise to the height of six feet ten inches.

And now that Blacks and Mexicans are raising their voice, knocking on the ivy walls of admission, and filling out application forms, I still do not find a single student body of a private college or university with 20 per cent to twenty-five per cent minority students. I do observe, however, hundreds of such schools in cities there there are thousands of Black and Brown citizens. Neither recruitment nor religion has reached this horizon of thought. Lack of money is the usual excuse.

Lest I be accused of trying to destroy our valid academic standards, I would like to say that I acknowledge the existence of ignorance, prejudice and inability on the part of student applicants, both Mexican American and others. I recognize the shortcomings of many of our students of minority background--shortcomings in reading, speaking, thinking, understanding, studying, and knowledge. I make no excuses for sub-standard scholarship or ability. But I do subscribe to the point of view that the college and university is the proper place to correct deficiencies, and that our first responsibility is to get our students to come to college and university where knowledge and understanding may be imparted. I do subscribe to the belief that academic standards are the Sacred Cow of many institutions when in reality they are the fossils and myths of the departed past. They serve no contemporary purpose nor usefulness except to perpetuate the myth of superior scholarship and academic excellence, of high standards in empty classrooms, of sophism and pedantry in the society of pretense and hypocrisy. I do not recommend scuttling Plato and Aristotle, Dante and Cervantes, Goethe and Dostoyevski. What I would like to see is the application of the virtues and intellect of those great men in our crisis of human relations of the twentieth century. Thus, if Plato spoke of democracy and ethics, and kept his slaves, and Cervantes spoke of liberty and freedom, and adhered to the concept of noble blood, and Dostoyevski championed the underdog but could not repudiate Siberia, I would hope that the wisdom and prudence of these great men and the advancement of science and the humanities would combine in a rich humanistic reform of intellectual, spiritual, and artistic character. We need not fewer standards, but better standards; standards that represent reality, not fantasy, sincerity not hypocrisy, faith in the future, not nostalgia for the past.

Two problems jeopardize the retention of Mexican American students in higher education: financial capability and academic scholarship. Concerning the former, the idea of raising tuition costs and fees seriously threatens the Mexican American student's ability to enter and stay in college.[18] In fact, financial problems are acute and fatal to the Mexican American student who must work outside of class to support himself and/or his family. The poor and underprivileged Mexican American student not only cannot earn high wages while in college, but he deprives of financial support his family, which may already be on relief.

Mexican American girls are often persuaded to stay home, find a job, supplement family income, because there is no money or financial aid to send them to college.[19] Mexican American parents of the lower classes do not embrace the idea of sending their daughters to college, particularly living in the dorms, because they do not adhere to the same Anglo concepts and customs of Anglo society and retain their traditions of familial practices and authority. Many Chicano parents must be persuaded to send their daughters to college because they fear that their children will imitate the worst Anglo manners and habits, and there will be no parental supervision. The idea of spending family money for the college education of the daughter is not intrinsically part of the Mexican heritage, and the liberty and opportunity given to the son is seldom extended to the daughter. Indeed, our Chicano students often come to college in spite of their parents rather than because of them, and their presence in college is evidence of their rebellion rather than familial conformity.

It is hoped that some day the poor in America will be guaranteed a college and university education, which in every respect is good business and good government. Millions spent on the education of ghetto children will some day bear fruit in higher income taxes and consumer purchasing power. But most importantly in the health and welfare of the community and the enrichment of the individual.

In this way, until such day arrives, I would hope that the concept of scholarship awards would put in first priority financial need for those who do not have money to go to college, and those less needy would be rewarded for their scholarship with certificates, diplomas, and trophies. Lately I have personally seen the affluent in our society walk off with the financial awards because of their scholastic achievement, while other very deserving students could not raise the money for tuition and fees.[20] For the retention of Mexican American students we must grapple with this problem and find new sources of financial aid.

But the academic problem remains. Mexican American students bring to college their own primary and secondary school deficiencies. If they were not taught to read and write, speak and study, their problems are compounded in college. They are placed in a competitive situation with Anglos who have acquired basic language skills. Conversely, the Mexican American student who is a true bilingual, that is, who understands and speaks English and Spanish equally well, is usually capable of competing successfully and even does better than his Anglo classmates.[21]

But the problem arises in the fact that most Mexican America students have serious deficiencies in both English and Spanish. What is more, psychological problems stem from conflicts of loyalty between the cultural worlds of the school and home, and the maladjustments of the Anglo world of materialism and technology and the Hispanic world of humanism and emotional temperament.[22]

Chicanos in the primary grades were never taught to understand and speak English first, but were taught to read with all Anglo children, from the first day in school. They did not receive special reading texts geared to the Spanish-speaking home and the adjustment to English, nor did they have the compassion of an empathetic teacher. These students come to college with all the scars and handicaps.

The drop-out rate in junior high and high school because of inability to read and lack of motivation is very high, and it claims many students in college too. In fact, language "hang-ups" are the basic causes of most Chicano failures in college. It is for this reason that the problem of retention of Mexican American students must consider language and culture the most important areas of education for the entering Mexican American student. The college language instructional program should be, for this reason, the best planned, coordinated, and organized of all programs.

All Chicano students who enter college or university under an EOP program should take a diagnostic English and Spanish test. All Chicano students could profit from such tests and they should be encouraged to take them. Such tests, given in the language laboratory and auditorium, test understanding and speaking, reading and writing, in that order. Also, some translation questions would be given. The objective of such tests should be to determine the level of achievement of the Chicano student in both English and Spanish. Correct levels of language achievement would suggest to counselors the level of English and Spanish which the entering student should undertake.

English instruction for the Chicano student should be geared to his unique needs. New language tapes should be cut, new materials developed, new pictures and kinesics[23] should be employed, and an intensive course in both English and Spanish, with language laboratory and classroom contact, should be prescribed. This should not be only for a one-hour lesson per day, but a minimum of two or three hours of language per day. Comprehension and speaking should be primary goals, followed by reading and writing, and translation. Phonemic analysis and study of structure and vocabulary development should be taught in a new key. Verb conjugations in sentence contexts should expand language control. Dictation and composition may be used to study structure and thought development, as well as spelling and accentuation. In fact, Chicano students should not be required to take traditional elementary and intermediate Spanish courses which do not relate to their needs. But every effort should be made to return the Chicano student to the integrated language classes of higher ability, as soon as possible, and not continue the artificial and expedient homogeneous grouping any longer than necessary. Segregation for any valid reason contains its own drawback and weakness. Both ethnocentricity and monolithic psychology and sentiments isolate the Mexican American from society and deprive both him and his Anglo classmates the benefit of classroom intellectual and social exchange.

Thus, Chicano language classes should be intensive English and Spanish courses designed for his needs. But bicultural studies should be the outgrowth of such language instruction too. Much of the material in history, art, and political science addressed to the Chicano will be written in English. But folklore and art customs and traditions could be learned in Spanish instruction, and some civilization of Mexico, the Southwestern United States, California history, could also be learned in Spanish.[24]

Bicultural studies available run the gamut from the sophisticated writings of sociology and philosophy of Jose Vasoncelos _La Raza Cosmica_ and _Indiologia_, of literature and fiction of Mariano Azuela's _Los de abajo_ or Martin Luis Guzman's _El Aguila y la Serpiente_, of Mexican Mural Art and Art History of Diego Rivera's paintings of the Palacio National, or Jose Clemente Orozco's paintings in Escuela Preparatoria or the University of Guadalajara, to the earthy and grass roots discussion of the Grape Boycott in Delano, _Sal si puedes_ and the Chicano Barrio of East Los Angeles. Study can include the political structure and leadership of such Chicano organizations as MAPA (Mexican American Political Association), G.I. Forum, LULACS (League of United Latin American Citizens and Societies), LACA (Latin American Civic Association), Council of Mexican American Affairs, AMAE (Association of Mexican American Educators), and student groups like UMAS, MASA, MAYO, MASC, etc.[25]

The whole area of Mexican American studies will include almost every discipline and a specialization in individual disciplines like language and sociology, and inter-disciplinary research, such as psychology and anthropology. Music, both classical and popular, will be studied as never before, and we may expect to see plays and dramas that feature teatro universitario in a theatre of social ideas The Teatro Campesino of Fresno has already pointed the way in this direction. Poetry and painting will make their appearance in this Renaissance of artistic self-expression once the Chicano has resolved his personal identity crisis and has made peace with the two cultures he carries in his soul. We may expect to hear new rhythms and ballads, new jazz and melodies once the Latin beat and the Anglo concept join hands. We may expect to see new dances and arrangements once the Chicano puts into motion what he senses and feels. We may expect to read new poems, stories, and novels once the Chicano can express his thoughts in the sophisticated language of his professors.

Chicano studies and curriculum, featuring future teachers of American projects in the barrios and public schools where recruitment has never been conducted before, where counseling has never succeeded before, where students have never been invited to college campuses before, will bring new motivation and retention force to the Chicano college student and a new and valuable role for him to play as an activist for La Raza.

In conclusion, I have explored the educational system of higher education insofar as the Mexican American student and community are concerned, and I have observed several areas where I believe any effort to improve retention of our students must begin. Admission Standards and Academic Standards must be reviewed in the light of their own pronouncements and whether or not they are achieving the deeper and more meaningful purposes of higher education. Realistic reforms must be initiated in both admissions and academics if higher education is to accept the intellectual and social challenge of the times. Not fewer standards, but better standards are desired, in a fusion of humanistic tradition and contemporary values. Ivy walls may be desirable, but they are crumbling in the large cities where the ogre of ignorance and poverty rears its ugly head. Scholarships for the affluent student who is a high achiever should be reviewed in the light of far-reaching educational objectives, while medals, diplomas, and trophies may recognize and reward achievement and leave the money for those students of good scholarship and character and poor economic means who need it the most.

Bilingual and bicultural problems are by far the most serious jeopardy of the Mexican American student from the barrio and EOP programs. College retention and motivation of this student are involved. The Chicano student with numerous psychological problems stemming from insecurities of poor academic achievement, poverty, and inability to read and study, needs special courses in intensive English and Spanish beginning with diagnostic tests and then language courses geared to his level and needs. Language laboratory and contact for at least two to three hours per day are recommended for every Chicano student who enters college from the barrio.

Instruction in bicultural studies reinforces language studies and gives the Chicano an opportunity to resolve his identity crisis, find the discipline of his interests and talents, and make the scholastic and social adjustments that college life demands.

New tapes and textbooks must be made and bought, and new techniques must be developed to give the Chicano a valuable college education which supplements rather than substitutes the standards of traditional curricula.

Just as bilingual and bicultural problems of the Chicano pose the greatest dangers, so do bilingual and bicultural talents pass unperceived and unappreciated by traditional-minded educators. I recommend that high scores on language prognostic tests and diagnostic tests give the Chicano student at least one-half to one grade point in admissions consideration, and that his true language and culture talents be correctly evaluated toward the Bachelor of Arts and Sciences Degree in the Humanities. It seems ironic, does it not, that our requirements for the Ph.D. degree include reading ability in two languages for the extension of more universal scholarship, while our bilingual Chicano who masters English and Spanish is not accredited at the admissions office for the merits and talent of his cultural achievement. Like the foreign language program in the elementary schools, we chastise Juanito for speaking Spanish on the playground only to reward the child for speaking Spanish in the classroom, as if the propriety of language and the environment of the child were both factors in the teacher's attitudes. Higher education must set the pace for the public schools to follow, and in this regard, if bilingualism and biculturalism are academically rewarded, in admissions, academics, and financial aids, the opinion of the public schools toward Juanito's talents will change accordingly, and a better understanding of his language assets will follow.

FOOTNOTES

1. Bilingual Education Programs, Hearings before the General Subcommittee on Education, House of Representatives, 90th Congress, H.R. 9840 and H.R. 10224, U. S. Government Printing Office, 1967. Statement of Dr. Miguel Montes, California State Board of Education, p. 235.

2. Ibid., pp. 236-245.

3. Los Angeles Times, April 12, 1967.

4. The relationship between the public tax-supported state university and state college and the community, insofar as academic freedom and autonmy, on the one hand, and responsibility to community needs and feelings on the other are concerned, have entered a new phase of conflict due to student unrest and confrontation. Whereas public sentiment is growing closer in some areas of minority educational thinking to the democratic and classic ideals of traditional philosophy, some institutions of higher learning are moving away and abdicating these ideals in a retrogression toward autocratic repudiation of popular sentiment and opinion. It would be unfair to judge the concept of the Experimental College at the University of California at San Diego on the basis of a newspaper report. However, the public relations office of the University released the report and we may draw the conclusion that it is correct. What seems objectionable is far greater worry and concern for the "academic standards," whatever they may be, of a traditionally oriented faculty and administration, than an equal concern for the people of minority background and the development of new curriculum that is commensurate with their needs, heritage, and desires.

5. As Adviser in testing for the California Fair Employment Practices Commission, 1964-68, I can testify that much evidence was brought to our attention to corroborate this statement. For example, ability to understand and speak Spanish has never been accredited in Civil Service and other examinations for government positions.

6. Throughout the Southwest, this has been an instrument of segregation and stereotyping for purposes of homogeneous grouping. Dr. Miguel Montes, State Board of Education, brought evidence before the Board of mentally retarded labeling of Mexican American children in Orange County, California, following IQ testing, 1967-68.

7. There are 89 junior colleges in California, more than any other kind of institution of higher learning, but they have fewer requirements.

8. Admission requirements for San Jose City College, for example, Bulletin, p. 16.

9. Foothill College, Los Altos, California, and many others.

10. For example, Rio Hondo College, Peralta College, et al. On the other hand, there are no college or university presidents, in either state or private schools, and no academic deans of Mexican American descent in California higher education.

11. Consult the UCLA Mexican American Study Project (Dr. Ralph Guzman) for statistics: 850,000 in Los Angeles County; 2,000,000 in California; 5.5 to 6 million in the United States; and 11 million Spanish speaking citizens altogether in the U. S.

12. It is incredible that this distinguished professional body, The Modern Language Association of America, has never undertaken linguistic research of the bilingual problems of the Mexican American and Puerto Rican, nor sponsored bilingual symposiums and publications. Can it be that the problems of the poor and underprivileged in America, insofar as ethnic and racial groups are concerned, are not attractive to the traditional minded and conservative scholars whose orientation is more European and classical?

13. The concept of community colleges and the role of the college and community, in public higher education, as it has been espoused in educational circles, has never been sensitive to the proportion of Black and Brown citizens in the community of the college and the number of qualified Black and Brown people on the administration, faculty, and staff. On the contrary, any talk of proportionate representation of student bodies, faculties, staff with ethnic minorities of the community has met with rejection and opposition. This ambivalence, however, has created unnecessary tensions in the community and contributed to student unrest.

14. Dr. Miguel Montes, op. cit., p. 236.

15. Mexican American casualties in Vietnam, for example, run above 30 per cent in the State of Texas, compared to 14 per cent Mexican American population in that state; in California, casualties run close to 33 per cent, compared to 10 per cent of the total population. Consult Congressman Henry B. Gonzalez, Congressional Record, 1968, for additional statistics.

16 This statement and comparison was made by the clergy of the Archdioses of New Orleans. Los Angeles Times, March, 1969.

17. Both the University of Southern California and Stanford University, as well as Pomona, Claremont, Occidental and Pacific University fall in this category. The common complaint is that there are no Mexican American qualified applicants; however, institutions do not recruit Mexican American scholars out-of-state, nor do they hire those presently available at salaries and ranks commensurate with their professional degree, experience, and service. As usual, many Mexican American scholars must leave the state where promotion and offers are more lucrative and fair.

18. Tuition raises in California high education seriously handicap the Mexican American student who generally comes from the barrio, ghetto, or commutes a long distance.

19. The Chicano college student often comes to college in spite of his parents rather than because of them. Often little encouragement is given to them to pursue college studies. Recruitment and retention of the Mexican American girl in college must consider this problem and allowances must be made to "sell" the college to her parents. Objection is usually based on a lack of familial and parental control in the social life of the girl.

20. Beverly Hills, Sherman Oaks, Canoga Park in Los Angeles, compared to Pacoima, Wilmington, and East Los Angeles. A study of scholarship recipients at USC, UCLA, Stanford, and Cal substantiates this fact.

21. This would indicate that the Mexican American who is truly bilingual has a good emotional adjustment, mental attitude, and cultural balance, better than those who are not bilingual but monolingual, or handicapped in both languages.

22. Consult Guerra, Manuel H., "Why Juanito Doesn't Read," California Journal of Elementary Education, October, 1965.

23. For example, Chilton Books, Philadelphia, Pa., Spanish Kinesics.

24. Substantive materials in Spanish could and should enhance texts that are primarily designed for language learning. California history and heritage of Americans of Mexican descent could contribute vitally to better understandings and knowledge.

25. The study of Mexican American organizations, past and present, will play a key role in any analysis of Chicano social thought and development.

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CALIFORNIA STATE COLLEGE,
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UNITED MEXICAN AMERICAN STUDENTS

MEXICANISMO vs. RETENTION

Implications of Retaining
Mexican American Students
in Higher Education

by

PHILIP MONTEZ

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for Mexican American Students
in Higher Education

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MEXICANISMO vs. RETENTION

by

PHILIP MONTEZ*

Introduction

In past evaluations of retention programs for Mexican Americans, one issue underlying all approaches has not surfaced. This crucial issue is the inability of college and university administrations to recognize the realities of a Mexican American as a Mexican American -- a person who brings to campuses a combination of two cultures and, with ambivalence, all the conflicts in values and goals which such a combination implies.

Octavio Paz, author of The Labyrinth of Solitude, Life and Thought in Mexico, doubts whether the Anglo community, much less its institutions, is capable of recognizing and accepting the Mexican part of a Mexican American. He describes the atmosphere of Los Angeles with its Mexicanismo floating in the air, but

> it never mixes or unites with the other world, the North American world based on precision and efficiency...it is ragged but beautiful. It floats, never quite existing, never quite vanishing. (1)

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Unless universities begin to make this amorphous atmosphere a reality rather than a cloud in the sky, they will fail in their efforts to retain Mexican Americans.

Schools have developed program after program hoping that these efforts resolve the retention problems Mexican Americans apparently face. Whether these programs seem to work or not work, administrations rationalized that they were accomplishing something and continued to ignore the reality of the Mexican American.

Recently, a study released on the educational aspirations and achievement of Mexican American youth stated:

> Although the [educational] system has ascribed success at the minimum level because of its legal obligation to provide educational services, it has not necessarily provided the individual with self esteem or sufficient satisfactions to sustain his commitment to participate. (2)

This statement is an explanation for the low achievement and high drop out rates of junior and senior high school Mexican American students, but it is also an appropriate comment on the failure of colleges and universities to recruit and retain Mexican Americans. The report's findings re-emphasize the basic problem of the university and college: the inability of the administration to know and recognize the needs and aspirations of the barrio students they are trying to attract. Too many colleges and universities feel that they have shown commitment by merely minimizing entrance requirements and providing money. This approach only aggravates the problem of the student because no one deals with the reality of his "life space". The student is never recognized for what he brings to the campus and if the student fails the administration answers, "What more can we do, we've let you in."

This paper includes an examination of some past and present efforts to retain Mexican Americans in higher education and recommendations for future planning and programming from the point of view of an educational psychologist. In the past, a Mexican American student was seldom given sufficient motivation or satisfaction from an educational opportunity program to encourage him to continue. As in his early years of education, the Mexican American was continually confronted with conflicting values and goals which negated his efforts to compete in the dominating Anglo culture. In the present, therefore, we must develop programs which acknowledge and stimulate what a Mexican American brings to the university, for the benefit of both the student and the institution which professes to seek and provide knowledge.

Retention Problems

Of the three major concerns in increasing higher education opportunities for Mexican Americans -- finances, recruitment and retention -- retention is the most difficult to evaluate. As public and private funds become increasingly available, recruitment difficulties diminish proportionately. However, colleges and universities providing some services to retain and graduate minority students, find high percentages of these "special" students dropping out. Dr. Kenneth Martyn suggests a cause for this loss:

> The number of socio-economically disadvantaged students enrolled in the university /of California/ is as yet relatively small, and programs designed specifically to assist them in adjusting to the demands of university life are not as numerous as those aimed at their recruitment. (3)

Martyn perceives this lack of special services as a critical factor in the minority drop out problem, although most California campuses do have established programs to assist all students through a variety of academic and emotional difficulties. Perhaps these established services are unable to deal with the new sets of problems and perceptions of minority students. Lou Le Brant suggests that minority students throughout the United States are handled with traditional techniques:

> The aims of the program /in higher education/ for the culturally different student are intrinsically the same as those for the majority group, ability to speak good colloquial language, ability to read various types of literature and to have some understanding of the values making for quality, to have sufficient acquaintance with selected, great writers... ability to communicate clearly in writing and to understand enough about English to use its structures correctly and logically. Finally, the aim should include a sense of responsibility for reading and a zest to know thereby. (4)

Yet, despite an obvious need to acquire basic English language skills in the United States, all students do not achieve equally in the same discipline, nor do they value the same goals.

Dr. Martyn saw another failing of the California higher education system in assisting minority students:

> Each of the state college campuses has a Counseling Center designed to aid students with personal and academic problems...but there is insufficient help in the counseling program to do this extensively in the large colleges. (5)

These centers traditionally serve majority group students. Until recently few colleges have provided counselors with the specific responsibility of assisting minority students and even now the problem of insufficient staffing persists.

The problem of insufficient resources (including the chronic shortage of funds and scramble for refunding) points out another weakness of the administration to deal with retention. Real commitment to the existing programs is sadly lacking. As Dr. Martyn found during his evaluation of educational opportunity programs, the administration at both the state and local levels limits its commitment to providing assistance funds. Seldom do these funds come from within a college's working budget; most often they come from special outside resources such as Federal or state revenues. This means that if these outside sources were lost, the program would be eliminated. The resources for programs, including counselors, student tutors, and special facilities are too frequently on an individual volunteer basis. For example, many state colleges of California provided tutorial and counseling programs for minority students in 1965-66; these programs were entirely staffed by volunteers of the Associated Students. In some cases individual faculty members contributed their time or resources; but with the exception of recruitment programs which included financial aid, State and Local administrations remained aloof from supporting minority students once they matriculated.(6) Surely this lack of commitment is felt by the students themselves, as well as the greater university's population, and inevitably affects acceptance and performance of all concerned.

Finally, an obvious problem for Mexican American students trying to stay in college is the academic work. This is a two fold problem; first, many Mexican American students come to higher education from inferior secondary schools, lacking the basic tools demanded of most colleges in the United States; second, the curriculum is frequently unrealistic and irrelevant to the Mexican American student, bearing no relationship to his past experiences or future goals.

Remedial and compensatory programs have been introduced to remedy the first problem, but as Dr. Edmund Gordon points out, these programs frequently fail because they are misdirected.

> The unexpressed purpose of most compensatory programs is to make disadvantaged children as much as possible like the middle-class children with whom our schools have been successful, and our standard of educational success is how well they approximate middle-class children in performance. (7)

Dr. Gordon goes on to say:

> Whom should we change? This question brings into focus the really crucial issue: the matter of whom we are trying to change. We have tended until now to concentrate our efforts on the /students/...But we have not said: "We will take you as you are, and ourselves assume the burden of finding educational techniques appropriate to your needs. (8)

Changes in curriculum, the second problem, have been slower in developing. It is generally agreed that our educational institutions are a reflection of our society's values, mores, and goals rather than leaders and innovators of change. But some members of these institutions have at least begun to discuss, if not activate, basic curriculum changes. Dr. Ralph Tyler of Stanford University noted in 1965 that segments of the society previously silent are now "insistently demanding higher education. These demands simply cannot be accommodated if older concepts of intelligence and prediction prevail. An urbanized people will require...new ways to develop new values in a culture in which traditional value systems have atrophied." (9) This quotation also implies that while administrations begin to recruit minorities into higher education the perspectives of administrators and faculty must broaden because of the many differences which these groups bring to the campus.

For example, universities and colleges are planning and instituting -- notably at the demand of the students -- more courses, studies and departments which deal with the heritage and goals of various minority groups. Whether this appeasement effort will provide a significant beginning in changing the direction of universities and colleges is yet to be seen. For while these additions to curriculum are noteworthy they remain outside the mainstream of higher education programming as "special courses" and barely affect the majority of university paticipants.

The problems enumerated above have referred to minority students in general. Specific information on Mexican Americans is more difficult to identify. As Dr. Gordon noted in April, 1967, many of the opportunities in higher education for minorities have been limited to Negroes. (10)

The recent advent of concern for Mexican Americans has entailed a new set of problems and approaches which are only now being evaluated and in some cases revised. Administrations must recognize that a program which might work for one group will not necessarily work for another. A step toward recognizing that Negro and Mexican American problems are unique unto themselves is reflected in the following news article of January 21, 1969, about the appointment of a Black and a Mexican American as co-directors of the Educational Opportunity Program at San Fernando Valley State College:

> Two co-directors were chosen for the job because it was felt a black man should deal with black students and a Mexican American with Mexican American students.

> Originally we took the position that
> only one person should fill the job.
> But experience during the semester
> has shown that the problems faced by
> the two groups are quite different. (11)

But, this is only a first step; most administrations and faculty are in great need of inservice training for themselves on the needs and perceptions of Mexican Americans.

Retention Efforts

Many programs have developed over the past five years which purport to assist minority students achieve and graduate from college. Some have struggled to survive and failed. Others have made increasing progress in recruiting and retaining minority students. But none have specifically seen the Mexican American as a contributing force within the university context.

In 1965 the Federal Government enacted legislation which would eventually provide greater opportunities for minorities in higher education. The program resulting from this legislation was called Upward Bound and it provided funds for remedial and enrichment programs for secondary students who were potential college enrollees. This nationwide program exposed many minority students to the possibilities of education beyond high school, but to what sacrifice to themselves? For example, one goal of the Upward Bound project at the University of California at Santa Barbara for 1967-68 was

> A pre-college preparatory program designed to generate the skills, motivation and cultural adaptation* necessary for success in education beyond high school among young people from low-income backgrounds and inadequate secondary school preparation. (12)

Again, the emphasis is that the student must do all the adapting and changing of his culture.

Once a student has been recruited and provided financial aid to a higher education institution, other programs have been instituted to keep him there. Many articles have been written about the Educational Opportunity Program, a Federal nationwide effort to retain minority students. This program, while increasing the numbers of black, brown and American Indian enrollment, have consistently had the problems enumerated in the first section of this paper: inadequate staffing, lack of top administrative commitment and irrelevant curriculum. The director of one of the more successful of these programs, Bill Somerville, University of California at Berkeley, pointed out that much of the innovation of the program is still in the planning stage:

*Italics - this writer

> We hope* to initiate soon a course that will explore transition and values. We hope to look into what the university and the person have to offer each other without expecting a total change by one or the other. (13)

Unfortunately, too many of these programs have demanded that minority students lose their unique identity in order to achieve in the university setting. A finding about Mexican American high school students is also an appropriate comment about Mexican American college students. That finding said:

> Those Mexican American pupils who have been most thoroughly socialized to the dominant /Anglo/ American culture are the highest achievers...Achievement results essentially when family values and school contexts are mutually supportive. (14)

Recently, the University of California introduced an experimental program for blacks and browns. Called the High Potential Program, it selected fifty (50) blacks and fifty (50) browns to participate in a pre-college compensatory program with provisions to matriculate following successful completion of basic training. The program included a unique feature which had been missing from other educational opportunity efforts; the program would attempt to "teach them /the minority students/ the rules of the game that will make them successful members of the university community" while at the same time "these people will be able to return to their own communities broader individuals...with added depth in terms of their home cultural...they will become truly bicultural equally comfortable in both cultures." (15) In other words, this program attempts to retain that part of a Mexican American which had previously been submerged in order to survive in the university. There is certainly merit in salvaging a basic part of a student's being, but again, it seems that the values and assets of a culture outside the Anglo frame of reference are irrelevant to the university community. The High Potential Program says to Mexican Americans, "Be white at school, be brown at home."

Certainly, all of these programs have facets which are meritorious and should be developed and strengthened. But we must not fool ourselves that we are well on the way toward total solutions. Dr. Gordon emphatically cautions us against such complacence:

> For the fact is that despite all our current efforts tremendous gains are not being achieved. We are probably failing because we have not yet found the right answers. And to act as if the answers were in is to insure against further progress. (16)

Recommendations

Before considering recommendations for change I wish to dispel a stereotype about the educational ambitions and expectations of Mexican Americans. Contrary to some writers' opinions, recent findings have shown that many Mexican American children and their families rank high relative to other racial-ethnic groups in their determination to stay in school and achieve well. (17)

Further, many of these same Mexican American students aspire to go on to college, but have little expectations of doing so, either because of financial limitations or more importantly because they perceive that universities and college are not open to their ethnic group. (18)

This low expectation of the Mexican American is a reflection of what the educational system has done to the student. Prescott Lecky as early as 1945 perceived the damage done to students whose values and culture conflict with the dominant culture.

> Any value entering the system which is inconsistent with the individual's valuation of himself cannot be assimilated. On the other hand if an individual is constantly devalued by others, he will come to think of himself in similar terms. (19)

At the same time we must carefully interpret these low expectations of the Mexican American student. Imagine how the ambivalence of being a Mexican American must be for a student who lives with it day by day -- not accepted as Mexican and not accepted as American; the resulting withdrawal and rejection symptoms touted as a Mexican trait are not cultural traits at all, but realities of all human beings when they have been hurt or devalued.

Therefore, a first recommendation for all programs to assist Mexican Americans is that they perceive a Mexican American student as highly motivated within his frame of reference and that they utilize this frame of reference to include the Mexicanness of the student's heritage. Dr. Gordon warns us how difficult it will be to bring the Mexican American and the present university together:

> Few of us are really able to straddle cultures and to use knowledge of other cultures creatively. Even fewer of us have the capacity to adopt experiences from our own value systems to alien value systems without being patronizing. (20)

Yet, that is exactly what university administrators and their faculties must do if they hope to succeed in retaining the Mexican American student.

Once the basic issue of cultural conflict is confronted and dealt with, all programs will have more validity for the Mexican American. Within this new perspective specific recommendations for programs fall within three major catagories:

1. Relationship of the university to the surrounding community:
    - A. Involve Mexican American community in the planning and programming for Mexican American students. Such organizations as parent groups, educational clubs, student associations within the barrio could make significant contributions on recruitment and curriculum relevancy.
    - B. Involve parents of potential college students on a continuing basis -- pre-college and during college -- in the academic and extra curricular activities of the student.
2. Relationship of the total university community to Mexican American students:
    - A. Administrations provide staffing from within the existing faculties on a full time basis and make

a concerted effort to recruit Mexican American professors, counselors, tutors and administrators on the regular staff of the university.

B. Incorporate Mexican American history and current sociological, psychological and philosophical studies into the main university offerings.

C. Re-evaluate entrance exams and course tests on the basis of their validity for evaluating Mexican Americans.

D. Conduct seminars and workshops to train administrators and faculty about the bilingual, bicultural student.

E. Provide more opportunity for minority students to pursue a course of independent studies toward a degree.

3. Services specifically for Mexican American students:

   A. Provide enrichment and remedial programs which are relevant to the needs of Mexican Americans.

   B. Provide Mexican American counselors and tutors for personal as well as academic problems. These counselors should be available as needed.

Broaden these services to include dental and medical care on a continuing basis.

C. Provide seminars for students on the practical aspects of learning, e.g., how to take tests, how to study.

Footnotes

(1) Octavio Paz, Labyrinth of Solitude, Life and Thought in Mexico, Grove Press, New York, New York, 1961, p. 13

(2) C. Wayne Gordon and Audrey J. Schwartz, Educational Achievement and Aspirations of Mexican American Youth in a Metropolitan Context, Center for the Study of Evaluation, University of California at Los Angeles, Los Angeles, California, October, 1968, p. 10

(3) Kenneth A. Martyn, Opportunities in Higher Education for Disadvantaged Students, Coordinating Council for Higher Education, July, 1966, p. 27

(4) Lou Le Brant, "The Goals for Culturally Different Youth", English Skills of Culturally Different Youth, United States Office of Education, Washington, D. C., 1964, p. 30

(5) Martyn, p. 35

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(7) Edmund W. Gordon, "Is Compensatory Education Failing?", College Board Review, College Entrance Examination Board, Winter 1966-67, p. 8

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(9) Ralph W. Tyler, "Innovations in Education", Consultants' Papers, The White House Conference on Education, July, 1965, p. 116

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(11) John Kumbula, "Minority Pair Head Program at Valley State", *Los Angeles Times*, Los Angeles, California, January 21, 1969

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RETENTION OF MEXICAN AMERICAN
STUDENTS IN COLLEGE

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by

Monte E. Perez
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and
Oscar Martinez

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on Increasing Opportunities
for Mexican American Students
in Higher Education

May 15, 16, 17, 1969

California State College, Long Beach
in Association with
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RETENTION OF MEXICAN AMERICAN STUDENTS IN COLLEGE

by

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and
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California State College, Los Angeles

Published for

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and Administrators Involved in the Recruitment, Retention
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RETENTION OF MEXICAN AMERICAN
STUDENTS IN COLLEGE

By Monte E. Perez, Maria Diaz, and Oscar Martinez *

I. DEFINITION OF THE PROBLEM

In the past, college life has been hostile to the needs of the Chicano community. Higher education has failed to bring Chicano students into academic life. This has thwarted many possibilities for Chicanos to be represented in the political, educational and social professions. Recently, various programs have been developed to meet the needs of Chicanos. Among these are High Potential, High School Equivalency, and Upward Bound. Each has attempted in some way to develop those factors which will help the students to achieve a successful college career.

At California State College, Los Angeles, another method has been devised in order to provide a means by which Chicanos can be introduced to and maintained in higher education. This alternative which has been called the Educational Opportunity Program (EOP) falls into four phases: recruitment, orientation, implementation and evaluation.

II. ELABORATION OF PROCEDURES

A. Recruitment: Recruitment is the first and perhaps the most important aspect of the program. We seek to recruit motivated students, who are representatives of the community, in order to develop future personnel resources that will use their knowledge for the benefit of their community. Recruiters seek Chicanos who have high potential and motivation in an academic and professional environment. An orientation provides the prospective students an introduction to the methods and procedures of the college environment and its numerous supportive ser-

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* Participants in the Educational Opportunities Program, California State College, Los Angeles.

vices. This introduction is a starting point to insure their continued success in higher education. When the student is provided with intensive orientation and supportive services throughout his first year of college, he is then able to function independently in college life without any further use of supportive services.

In the past recruitment was handled through the Institutional Relations Office of the College. The methods used by this office made the Chicano student feel that college was impersonal and financially impossible, this made him feel inferior. In short, college was irrelevant to him. A more successful approach to recruitment is to have recruiters who are the peers of the prospective applicants. It is easier for such recruiters to determine the criteria that will assess the motivation and potential of an applicant. At Cal State Los Angeles the criteria used to assess the applicants are:

1. Resourcefulness: Is the candidate able to understand new ways of viewing old ideas? Can he think about problems from different points of view, or is he locked in one way of looking at a situation?
2. Originality: Demonstrated by writing or speaking ability or talent in the performing arts.
3. Initiative and leadership: What leadership positions have been held by the candidate? Will the person have to be pushed--is he passive or energetic?
4. Humor: Ability to find humor in everyday happenings.
5. Sustained motivation: Commitment to an ideal or a job in which the applicant had a successful experience; e.g., in the fields of civil rights or in social reform efforts. In short, a commitment which required much of his time. How is this commitment related to the objective of seeking higher education? Does he complete tasks or periods of involvement?
6. Autonomy and self-direction: Is the applicant easily

Before each interview, the recruiter reviews cach candidate's folder including his application, autobiography, and transcripts. One of the most important documents is the autobiography which serves as the candidate's own letter of recommendation. More important, the autobiography can give background material so that the recruiters can direct questions relevant to the applicant's background. The autobiography and application is assessed in terms of how well the student follows directions and can give an indication of his command of English. In addition to the above criteria, the attitude of the applicant and the response of the interviewer to him must be considered. This method of recruitment allows a retention program to determine the personal aims and background of the student so that a maximum effort will be made to help the student overcome any and all psychological, academic or emotional problems that may hamper his success in higher education.

It has been recognized that such students come with innumerable problems mostly due to a lack of an adequate fundamental education. In addition, John Egerton writes:

> For the student with little or no money and a so-so record from an inferior high school, the odds against survival are high. And if, in addition, the student's skin is black or red or if his native tongue is Spanish, the high hurdles of higher education are almost insurmountable.[1]

The problem Egerton presents can be classified into the following areas: 1) cultural-psychological, 2) academic, and 3) achievement and motivation.

Cultural-psychological. Experience has established the necessity for a strong cultural identity among minority students in order to form a basis of self-identity, self-assurance, and motivation to survive in advanced education. Egerton is speaking for minority students in higher education when he states that "for them . . . it is a different world, with its own language, its own standards, its own expectations and pressures. The casualty rate is high. The demands for adjustment and conformity are heavy."[2]

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[1] John Egerton, "Higher Education for 'High Risk' Students," Southern Education Foundation, Atlanta, Georgia, April 1969, p. 6.

Academic. Experience has shown that many of the students suffer a deficiency in the necessary skills (3 R's, note taking, study skills, etc.) which are vital to their success in college. This is due to their inferior education in the elementary and secondary schools.

Achievement and motivation. Some students reflect a need for a redirection of their personal goals to professional achievement. Some students need strong reinforcement and encouragement even though they may be capable of performing in the scholastic world.

The retention program must recognize the above factors and devise an orientation program that will begin to alleviate the educational and psychological barriers that Chicano students encounter when they enter the college environment. This area will be elaborated upon in the next section of this paper.

B. Orientation: At California State College, Los Angeles, we have approached the orientation of incoming Chicano students in two ways. Initially we had a short orientation day that explained the services of the school and retention program. As time went on we realized that it was necessary to create an orientation program that would prepare the student academically and psychologically. Eventually the idea developed into a summer institute. The objective of the summer institute is to provide the student with a transition stage into higher education. It is constructed in such a manner that it will concentrate on the educational and psychological barriers the student may have and will develop the student's motivation, potential and basic academic skills. Such preparation is vital to any potential college student, but it is of the utmost importance to the student who is considered educationally deprived. Therefore, the structure, method and techniques of the institute are extremely important because they have to be presented in a manner which is meaningful to these students. The students are not being recruited just to increase the Mexican American enrollment, but to provide them with an opportunity to receive a viable college education with supportive services to meet their needs.

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[2] Ibid., p. 7.

The participants in the program will be all the Chicano students who have been accepted into EOP at Cal State Los Angeles for the 1969-1970 academic year. Such physical facilities as classrooms, offices, library, tutorial center and audio-visual equipment will be provided by the school. The other facilities which are normally accessible to all students such as the cafeteria and recreational center will also be available for the use of the students. The institute will be situated at Cal State Los Angeles for a six-week duration.

It is recognizable that in reality an institute of any kind cannot resolve the educational deprivation that such students have suffered over the years in a matter of weeks or months. But this is a positive and constructive program in the direction of changing negative attitudes towards higher education. All the participants will be given course credit for the institute. The credit will be dispensed in a block form rather than for individual classes. A form of financial support will be necessary since students will not have other sources of income while participating in the institute.

The program will be divided into three major areas which interrelate. The areas are categorized as follows: 1) the academic program, 2) the guest lecturers, and 3) enrichment activities. In the academic program, two areas of study will be pursued; namely, the culture-psychology course and an English course specifically designed for Chicanos. Both areas of study will be specifically tailored to teach academic skills. This will be accomplished through group discussions, laboratory sessions which will be conducted by teacher aides, and student advisers scheduled to follow each class. The following is the content of the courses to be offered:

a) Academic skills: individual and group sessions dealing with reading improvement techniques, note-taking methods, preparing for exams, library use and exploring other resources on campus such as "learning Labs" and the reading clinics which could be used by the student throughout his term in school.

b) Introduction to Inter-cultural English: this will help Mexican American students with basic grammar and the mechanics of writing papers. In essence, this course will help the Chicano student to express, to himself and to others, his feelings in written and oral form. This class will also determine the extent of tutorial help which a student might need when he goes into the regular classes of the college.

c) Intercultural Psychology: Mexican Americans students need to cope with the problem of identity and develop cultural awareness. This course is designed to give the prospective student more confidence in expressing his ideas. At the same time, a sense of comradeship ("camaderia") can be developed in order to prevent him from viewing the program as tokenism or merely paternalistic. Also it would develop a greater insight into himself which would help him challenge psychological barriers when he is mentally removed from college life. A greater sense of responsiblity will prompt the student to see the value of attending classes, meeting assignments, attending tutoring sessions, and understanding the role of student advisers. The course will give a historical, social and economic perspective of the Mexican American in relationship to his place in today's society. It would deal with barrio life, barrio Spanish, and other current issues relevant to the Mexican American. Guest lecturers will provide the students with various points of view on subjects which will make the academic world less institutionalized and more alive and meaningful. Enrichment activities such as movies, theatrical presentations, and field trips will be provided to give the student an experience with the visual arts.

The coordination of the program is flexible enough to encourage student-administrator communication. There will be a Chicano director who will oversee the entire structure of the project. All deadlines and courses will be supervised by him. A counselor will be assigned to aid any student who has a particular need as well as supervise the activities of the student advisers. There will be student counselors assigned to the EOP student throughout the program. They will be assigned according to the preferences of the EOP students and in a one-to-ten ratio. The student advisers will tutor and help solve any psychological problems that may arise during the summer institute. In addition to all this, experienced teachers will be hired for the Mexican American studies and the remedial courses. These teachers will be recruited from the college and from the secondary schools. The qualifications for the personnel of the program will be their ability to communicate with Chicanos and to be sensitive to their needs. The presence of a bilingual Chicano staff is a necessity in the program. It provides the student with the identification of a Chicano college program run by and functioning for Chicanos.

C. Implementation: To insure smooth and innovative implementation of a program like this the college must have a structure that is relevant to the needs of the high potential Chicano student. The kinds of supportive services available to these students must be coordinated and administered by a dynamic staff. Methods of approach concerning the survival of the Chicano student must not remain static. A continual evaluation of proven methods must be implemented as much as possible. At Cal State Los Angeles we have designed a structure that enables the program to maintain a dynamic innovative state.

Structure. The Educational Opportunity Program is organized under the Office of the Vice President for Academic Affairs. Two directors report directly to the Vice President. Reporting to each director are their respective staffs, including the coordinators of the Black and the Chicano tutorial and advisory programs. A financial aids officer, also responsible to the directors, is to be assigned to the program. At present the Counseling Center works in coordination with the EOP staff in evaluating applicants to the EOP program and in the areas of academic advisement and class scheduling for EOP students. In addition, an EOP Advisory Committee has been established under the Instructional Affairs Committee of the Academic Senate. The duties of the committee are as follows:

a) The EOP Advisory Committee studies, develops, and recommends policies for the administration of the program. Recommendations are made to the Instructional Affairs Committee concerning the initiation of new college policy or changes in present policy, and to the EOP directors concerning the execution of established policy.

b) The Committee concerns itself with the establishment of goals of the program and the identification of critical problems as well as means for their solution.

The membership of the committee includes the directors of the program, two campus administrators, Instructional Affairs Committee liaison, four faculty members, and five students. The student members are chosen from the two minority organizations responsible for the creation of EOP, namely UMAS AND BSU.

Counseling Center. The Counseling Center at the College can be used to its fullest extent in implementing the EOP program. With the aid of UMAS, an intensive counselor-training program can be instituted by EOP Chicano students so that the college counselors can understand the feelings of the Chicano student from the barrio. After the training program has been executed the counselors then can play an integral role in academic counseling. They would be able to approve all scheduling of classes and could keep an accurate account, along with the EOP staff, of the sensitive teachers in comparison to the insensitive. A close communication between the EOP advisers and counselors should be kept so that a list of sensitive instructors can be initiated and kept on file.

Problems of psychological and emotional nature that are beyond a student adviser's capability of handling can be referred to the Counseling Center staff. The student adviser, who maintained a personal relationship with the high potential student, may be able to help the counselor(s) diagnose and solve an emotional or psychological problem. The counselors in the Educational Opportunity Program would act as a clearing house for all other counselors. They are, in short, general practitioners assigned the specific duty of analyzing a student's problem area and designating where the student can find help. For instance, if a student has a legal or draft problem the EOP counselor would then assign him to a lawyer or draft counselor on staff. This procedure is efficient and personal if one or two main counselors can maintain a close relationship with the students and EOP administrative staff.

Another function of the EOP counselors is to act as a supplementary coordinator to the EOP coordinator. If the EOP coordinator is ill or not available during a time of need, the counselor(s) can fill the position without much difficulty. The counselor(s) would then be able to communicate with the high potential students in either capacity without causing any great disturbance in the functioning of the program. This kind of interchangeability gives the program and students confidence and reinforcement.

The counseling staff of the Center should be used when conducting training programs for the tutors and recruiters. For instance, at Cal State Los Angeles, the newly acquired recruiters needed to know the criteria for a student's performance during an interview. What should they look for? What kind of communication, verbal and non-verbal, existed during the interview? The recruiters interviewed the EOP applicants after they had gone through an intensive training program handled by the EOP staff and the Counseling Center staff. The Counseling staff designed a concentrated series of training sessions that dealt with the following:

1. The Chicano student's expectations of college.
2. Verbal and non-verbal communication during an interview.
3. Question-response; patterns of understanding.
4. Inhibition, sincerity, and the willingness to try.
5. After the interview--feedback, communication.
6. Scores, and testing; where the motivation lies.

This short, intensive series aided the Chicano recruiters by helping them develop a means by which they can pinpoint high potential and motivation of a Chicano student.

The counseling staff can also implement classes designated as "499" to specifically keep a close communication with the student advisers. Each student adviser, advising up to seven students, would benefit by discussing once a week his problems and apprehensions. The exchange of ideas and understanding of how the high potential student is reacting to the college milieu can help the student advisers maintain a close relationship with the EOP student. A counselor from the Center can apply to teach the course with the permission of the Education Department to label it a "499." In addition, the student advisers can use the 4-unit time allotment to write a student adviser's manual or any other related material dealing with the high potential student's reactions and experiences in the college culture.

Each Counseling Center must have Chicano student counselors. As the program grows the student counselor ratio should grow. The Chicano counselors would supplement the duties of the regular counseling staff. Besides acting as academic advisers, they can work in group counseling. They would conduct group sessions on college life, its detriments and benefits to barrio culture. They will help adjust the EOP student to the task ahead of him, making him aware of his strengths. The success of the student-to-student relationship cannot be measured. Many EOP students find the relationship a close and comfortable one while some might not like being questioned, other than by an adult. Nevertheless, the Chciano student counseling staff can provide the students with some awareness as to their social, educational and emotional character. This strengthen the facet of character that exhibits confidence and understanding in oneself.

Academic Skills Center and Other Supportive Services. Further support will be given to the student through the Academic Skills Center. Academic barriers will be a continuing problem, difficult to remove in a short time. They exist for complex reasons but are basically related to deficiencies in language skills because of inferior education in earlier years. The EOP student must continue to develop these basic skills when he begins his college career. The Academic Skills Center has all the latest machinery and trained personnel (students, professors and counselors) necessary to increase a student's capabilities in verbal and written skills. The Academic Skills Center provides facilities and personnel for speed-reading comprehension, note-taking, preparations for both essay and objective examinations, and speaking effectively. Trained personnel should take into consideration the individual's needs (strengths and weaknesses) and the amount of time necessary to develop those areas of greatest difficulty. In addition the skill personnel should always follow up a student to make sure the student does not fall into former patterns. Other supportive services are as follows:

1. Legal. Each college or university receives the services of a part- or full-time lawyer. His main job is to counsel all students on campus who are under some legal difficulty. Chicano students can receive a special block of time allotted to counseling them. They can reveal many of the barrio problems of police records, parole, marriage difficulties, and taxes to the counselor. As enrollment continues to increase, the school should hire a Chicano lawyer or be able to use the services of Chicano law students. Rapport and understanding would more readily be developed, aiding the student in solving his problem. In addition, the lawyer can interpret and define contracts between the school and the incoming student dealing with such things as housing, loans and health insurance.

2. Health. All of the various health services available on campus should be explained and made available to the Chicano student. The Health Center can be utilized especially by the student who lives away from home, since the free services of doctor visitations, prescriptions, x-rays, and medical treatment are offered. In addition, special insurance policies can be offered to the Chicano students who have family obligations (support of the family, only son, or only son attending college). The special policy should be offered by the school so that the whole family can be treated at the Center. Many of the Chicano families, realizing that special services can be

offered to students, would find it more acceptable for their son or daughter to attend college.

3. Recreational. There are various physical education facilities on the campus that can be utilized not only by the high potential student but by the community at large. The football field, pool, track field, tennis courts, basketball courts, golf, baseball and others can offer the athletically inclined student relaxation and physical development. Chicano teams can be formed to utilize intramural sports offered at night and in the daytime.

4. Transportation. A large problem confronting the incoming Chicano student is transportation. If he is going to a commuter school, such as CSCLA, he will need to have either a car or an efficient bus system. Each college and university has to realize that monies will have to be made available for the transportation of these students. One proposal is to get money to provide a work-study program for Chicano college students to drive in car pools. A student would get paid to drive his car 15 to 20 hours a week in picking up and returning home other Chicano students. It is also possible for the college to subsidize an effective bus system. RTD or other bus lines can lease out two or three bus routes to the college. This would enable students without a car to receive direct service free of charge. Whatever the method, funds should be sought at the state and federal levels by the College to subsidize an expedient transportation system.

5. Job Placement. Job opportunities are publicized at the Job Placement Center. The Center functions to advertise, interview, and place students at part-time or full-time jobs. Students desiring part-time or summer jobs can register at the Center and find a job related to most any field the student is interested in. Jobs are usually available in the fields of accounting, drafting, bookkeeping, recreation,

typing, sales, office work and manual labor and some specialized work. The Job Placement Center also assists in finding jobs after graduation. Job Opportunities relevant to the development of the Chicano community should be an integral part of the Center's listing. Scholarships, community job opportunities and related areas of community development should be advertised so that the Chicano student population will begin to receive a practical education in the barrio as well as in the college.

6. Career Counseling. Concurrent with the functions of the Job Placement Center are the functions of the Career Center. It offers help to students to determine future vocational or career objectives. An integral part of the Center is the administering of vocational interest, aptitude, and personality tests. The employment of Chicano counselors and trained personnel is a necessity to bring out the aspirations of the high potential student. Eventually the high potential student will be exhibiting feelings of security and identity. The development of his barrio and the people therein may be his primary concern. Therefore, all job and career opportunities cannot be looked at in the traditional "middle class" manner. The jobs will be means by which a people, not an individual, can develop and prosper. All testing procedures must be handled with this factor in mind.

7. Library. Located at the center of each university and college is the library or libraries. The incoming Chicano student has direct access to all of its materials (periodicals, books, microfilm, etc.) and study space. In addition, xerox machines, typewriters and rental lockers are available to the students. All libraries give an orientation on how to use their facilities, which can be supplemented by an orienteation by the student adviser. Practical application can be made with the adviser's aid when a student is writing a term paper or book report.

8. Housing. Help with locating living accommodations may be provided by a student Housing Office which maintains listings of privately owned apartments, rooms, and houses available in the neighboring community. One function of a good retention program would be to arrange the housing for each student. This part of the program is important because of several reasons. First, it relieves the student of the arduous task of finding appropriate housing. Second, Chicano students will need other Chicano students around them to maintain a comradeship and feeling of togetherness. Third, housing contracts can mislead and seriously discriminate against a Chicano student. This segment of the retention program can take into consideration the personal desires of the incoming Chicano student. Friendly meetings and discussions in a non-school environment may add to the social adjustment of the student.

9. Social Needs of the Chicano Student. The college as a whole has various organizations and functions that are supposed to help socialize freshman students to college life. This social life has largely failed to interest the Chicano students, mainly because they have not had representation of Chicanos. This responsibility area must be assumed by those Chicano organizations that are formed to help their hermanos on the campus. UMAS, for instance, wishes to bring together all Chicanos through political action. But the political action on the campus is supplemented by social events such as parties and fiestas. Comradeship can be found if these organizations offer a wide variety of activities. Incoming Chicano students are found to be at different political levels. At the primary level of awareness, education and socialization should go together to develop the interest of the student in his people and in himself.

10. Veterans. There are many Chicano students who fall into this group. They should be informed of their rights to housing and

other benefits under the GI Bill. The Veterans Administration is important to the Chicano veteran since it offers him the opportunity to stay in college. Any additional money that may be needed by the veteran to stay in school should be arranged for by the retention program in conjunction with the Job Placement Center.

Student Support. 1) Student Adviser. Academic and psychological counseling are the two major areas of student advisement. The academic and social challenges that the high potential student encournters in the new college environment must be conquered through personal and expert assistance. To deal with the academic needs of the student, Cal State Los Angeles has devised a student adviser program. This program incorporates junior and senior Chicano students as student advisers. The student adviser is allowed to work a maximum of 15 hours per week and is paid on a gradient scale ranging from $2.00 to $2.50. The job encompasses many role-playings and duties. This is due to the fact that since the program is a different type of incoming program, the problems confronting the students enrolled in EOP are recognized only to a certain degree. In other words, there are still many unknown obstacles facing the students that the administrative personnel of EOP are unaware of. To safeguard against the students facing these unknown obstables by themselves, someone must clearly identify himself with the students sponsored by the program.

To avoid having the students meet negative experiences and frustration in their first year in college, the student adviser should try to develop a relationship with his students so as to become their friend and a person who they can rely on for assistance and information concerning any aspect of college life. This relationship should not develop into one in which the student adviser feels superior to the students, because education in this relationship works both ways. That is, the student learns from the student adviser and the student adviser also learns from the students in the program.

To enumerate the duties and responsiblities of the student adviser would be impossible, but, in general, they can be classified into three explicit areas. In doing this, the probability and danger of omitting certain duties and responsiblities is great, but then again it is unavoidable due to the fact of the "unknowns" of the program. The three major areas in which the student advisers are responsible when working with their students are: (1) administrative role; (2) academic role; and (3) student adviser-student relationship.

The first part, administrative duties, involves the following: He must (a) keep weekly appointments with each of the students assigned to him; (b) be responsible for implementation of the student agreement. These are the most recognizable aspects of the administrative role, but it must be made clear that because of the growth and development of EOP, this brief description could be expanded to accommodate the growth of the program.

The second area of importance is the academic role. This aspect involves keeping up with the students' academic progress, which encompasses both the students' problems and the experiences they confront in and outside the classroom. Listed below are the duties and responsibilities evolving around this area.

The student adviser:

(a) Checks if the students are attending classes regularly and keeping up with assignments.

(b) Periodically meets with the student's instructors to discuss and review the student's academic progress.

(c) Schedules the student with the Academic Skills Center when the student exhibits need of such services.

(d) If the student needs a tutor for a specific course, contacts the tutorial coordinator in order that arrangements are made with a tutor. When the student is assigned a tutor, follow-up should be done to check:

1. Students' keeping of appointments.
2. Tutor's ability to work with the students.
3. Student's ability to work with the tutor.
4. Progress of student.

(e) Students should be informed about the Tutorial Center. It is up to the discretion of the student adviser whether or not it should be made mandatory that the student attend the Tutorial Center for X number of hours per week.

Perhaps the most important area of the three is the relationship that is developed and continued between the student adviser and a student. Realistically, the success of the other two areas depends on the rapport that exists between the two individuals. If communication is difficult between the two, most likely, information concerning the other areas will be hard to attain. Thus, the relationship between student adviser and student should be developed where there will be reciprocal trust and respect. The type of relationship that should be avoided is a paternalistic attitude or one of over-protection. The following are the most explicit responsibilities concerning the student-adviser role with the students.

(a) All students should be made aware that should any problem occur which cannot be readily solved by the student adviser, they should immediately contact the EOP Director or the EOP Coordinator.

(b) Should the student need counseling, the student adviser will make the appointment with the EOP Counselor.

(c) Keep a record of the student's class schedules, term papers or reports due, and tests.

In summary, the student adviser must always be aware of his relationship with his students in the sense that it doesn't develop into a paternalistic relationship that the students are respected as individuals and that they are no differnnt, except that they may have come from a different educational environment. Thus, the respect and trust that exist in the relationship is one of the most important aspects of the program.

The importance of the student adviser is found in his ability to recognize a student's academic problem. The next step in solving such an obstacle is to institute a tutorial staff that will specifically help the student overcome any problem.

2) Tutors. The EOP tutorial program, divided into two areas, (individualized tutoring and a tutorial center) has tackled this problem. Individualized tutoring is tutoring offered on a one-to-one ratio (one tutor to one tutee). This type of tutoring is especially designed to meet the needs of that student who needs intensive, in-depth tutorial assistance. To receive this type of tutorial assistance a request must be made to the tutorial chairman by the student himself or by someone on behalf of the student. It is advisable that requests for tutors be made as early in the quarter as possible.

Information on the time the student can be available for tutoring, the subject he needs help in, and any other pertinent data must first be secured. The tutorial chairman then goes through the list of prospective tutors, which has been compiled through the recruitment and selects that tutor who will best meet the needs of this particular student. Upon selection of a tutor, an appointment is scheduled for a meeting between the tutor, student and the tutorial chairman in order that they may make arrangements for tutorial appointments. After this initial meeting, weekly meetings between the tutorial chairman and the tutor are scheduled in order to check on the progress being made. Feedback from the student is also obtained through discussions with the student and student adviser.

The other section of the Tutorial Program, the Tutorial Center was implemented to have tutors who specialize in various subjects available to the student throughout the week. Although the tutoring offered in the tutorial center is also on a one-to-one ratio, it differs from the individualized tutoring in that it is specifically designed for that student who needs only a minimal amount of tutorial assistance. To receive this type of assistance it is only necessary that the student make an appointment to go to the Tutorial Center. This appointment may be made by contacting the tutorial chairman. The Center offers help in the following subjects: psychology, English, government, history, mathematics, philosophy, and Spanish.

There are in addition supplemental services that can be implemented. For instance, at CSCLA the services of a typing pool is provided for the students. The purpose of this is to provide typists to type term papers, book reports and other assigned papers for the students in order to allow them more time to devote to their studies.

Having a description of the Tutorial Program, we will now look at the qualifications necessary to become a tutor under EOP:

a) Must be able to establish rapport with Chicano EOP students. This is primarily determined by interviewing the applicant and through personal references.

b) Must be knowledgeable in the field in which he chooses to tutor; for example, a grade of B or better in the subject he tutors.

c) Must be an upper division student or graduate student. Some exceptions can be made here.

Presently, the recruitment of college student tutors has been mainly confined to sending requests to those people listed on the UMAS mailing list. However, one can recruit several tutors who hear about EOP through their friends. Such organizations as the California Educators of Mexican Descent, the Mexican American Educators, and the Alumni Association of Cal State Los Angeles are also potential sources of individual and group tutorial personnel.

EOP - High Potential Student. The basic operational definition of the EOP student was originally taken from Title V of the Administrative Code, Chapter 5 (California State Colleges), Subchapter 2 (Admission Requirements), Section 40759 (Exceptions) which states, "The term 'disadvantaged student' means a student who comes from a low income family, has the potential to perform satisfactorily on the college level, but who has been and appears to be unable to realize that potential without special assistance because of his economic, cultural, or educational background or environment." This section also authorizes the admission, as exceptions to the regular entrance requirements, of up to two per cent of all persons "anticipated to be admitted" as first-time freshmen that year. An additional two per cent exception is authorized for disadvantaged students for whom special compensatory assistance is available. Similar admissions exceptions are authorized for undergraduate transfers.

The operational definition of a high potential student lends credence to the fact that these students can perform satisfactorily on the college campus. The assistance necessary to help the student survive the college environment has been discussed from the administrator's, counselor's, and college student's point of view. But how does the high potential student look at it? What kinds of skills must he acquire to outmaneuver the treacheries of college life? These questions can only be answered by the high potential student. He knows the kinds of pressures and frustrations that exist. He must be confident that college is what he wants. Sometimes, though, even a confident student realizes that higher education is not for him. And sometimes students do not take seriously the realities of being a college student. To avoid misguided perceptions about college, its work and transition, the coordinator of the retention program must come to a basic understanding with the student.

In the EOP program, Cal State Los Angeles uses a written agreement that explains the responsibilities of the high potential student. The student is trusted to meet certain requirements. The purpose for these requirements is to provide for the student a satisfying personal and academic experience in college. To remain in good standing as a student enrolled in the program, the following items have to be met. Neglect of the requirements makes the student subject to the review of his status, and at that time, he may be removed from the program.

1. The student must attend meetings which have been set up with professors or tutors, as scheduled by the EOP Coordinator and/or student adviser.

2. If requested by the EOP Coordinator and/or student adviser the student will be obligated to follow a program designed for the improvement of academic skills.

3. Absences from classes will not be allowed if it appears to be detrimental to the student's academic performance.

4. If necessary, the EOP coordinator and/or student adviser will have the right to have conferences with the instructors to discuss and review the academic progress of the student.

Should there be a violation of this agreement the student adviser calls a meeting between the EOP staff, the student, and himself for the purpose of discovering the cause of the violation. The meeting serves as a preliminary warning to the student. If there is a second violation of the agreement, a similar meeting is held to determine whether or not a student should be removed from the program. The student is allowed an appeal to any decision by appearing before the EOP Evaluation Committee (to be discussed later).

Financial Assistance. It is necessary to have a financial director that will work directly under the retention program. This director can have personal interviews with the students and keep a record of the student's money allocations. The financial director should have rapport with the students, so that personal financial information will not be pried out, but given without any constraint.

The Joint Committee on Higher Education (Preliminary Outline, 1967) has shown that students who are eligible for higher education do not enter a college or university because of insufficient financial support. The areas of financial assistance include the expenses of the school's tuition, fees, and general costs (room, board, clothing, laundry, and transportation). In addition, family obligations, due to marriage or immediate family needs, must be considered especially among the Chicanos. There is evidence that the Chicano student maintains family ties and continues to help financially his family throughout his college experience. Financial assistance packages must be guaranteed from the student's first year to his last. One approach to the allotment of financial aid could be the appropriation of monies in a gradual sequence with a full grant in the first year and the remaining years the grant would be gradually decreased. Therefore, in the second year, the financial assistance would be 25 per cent loan and 75 per cent grant. The last year would be a full loan. The NDEA program must expand its reduction of debt, if the students are engaged in all the educational related fields such as student teaching, barrio community work, college recruitment, counseling, social work, and other related activities.

In a manner similar to that used by the NDEA, independent sources of financial support could be explored by private industry. For instance, if a student guarantees employment to a particular industry in his last year of college, that industry would provide payment for the last year of college.

Family stipends should be provided for those dependent on the supplementary income of the student.

An idea that can be implemented at the college level would be to create a credit union primarily for Chicanos. Upon graduation, Chicano students can institute such a union for the everyday living and loan necessities that arise.

The above approaches to the financial problems of the Chicano student remove all of the financial obstacles plaguing the student during his college career.

D. Evaluation: What occurs after the student uses the supportive services? Do all the students benefit from their use?

These questions were partially answered before, when we talked about the student's responsibility to the retention program. But it must be made clear, that all the incoming high potential students will not react similarly to the stimuli of the college. No matter if the student was white, Black, Yellow, or Brown he would not find himself successful purely due to the help of the retention program. Almost 90 per cent of the survival in the college environment is achieved through the psychology of the student. Some students find that they only wanted to see what college was like, while others found it to be an escape from parental supervision. Others get "turned on" to the social issues around them and find college meaningless and time wasting. Whatever the reaction to college, it is in our opinion that every Chicano student is better off because of his contact with college. He can see, first hand, the functions and environment of the college. He may see its discrepancies, hardships, and academic fallacies. Or he may see its benefit, usability, and richness. Because of his contact with the college his reflections can be used to change and enrich the future of other potential college students. Students, who have left the program, will come back or tell others, including their children, the good and evil of college life.

A good retention program eventually phases out their students. There has to be a time where both the high potential student and the program agree that the academic serviess offered to him are no longer needed. In the EOP program at Cal State Los Angeles, a one-year period of time is allotted until an EOP Evaluation Committee (consisting of one EOP student adviser, one coordinator, and three EOP students) reviews each student's progress in college. This committee decides which students will phase out, continue, or leave the retention program. They decide and recommend if a student should fall into one of the following categories:

Failure: This category is ascribed to a student that fails to maintain any type of "reasonable" grade point average. He may have failed several classes or not shown any sign of improvement since his enrollment a year ago. The Evaluation Committee must decide either to put him on a one-quarter probation or terminate his relationship with the college. In every evaluation, each student who is reviewed is personally interviewed and asked what he thinks should be done.

Rejection: A second recommendation the committee may designate to a student is the rejection of his college status because he did not keep his responsibilities to himself and the program. This occurs when a student does not cooperate with the retention program. That in itself is not bad, if the student is able to maintain satisfactory college work. If he cannot maintain a grade point average that keeps him from going into college probation, he must take advantage of some academic service from the retention program. After various discussions with the student adviser and coordinator the student can then decide if he wishes to stay in the program. The Evaluation Committee reviews his participation level after these precautionary sessions have taken place. If the student has not produced at all the Committee may then reject his status.

Every effort is made by the retention program to encourage the student to come back, if he decides to later. The retention program should look for a job, school, or any other vocation at the student's request. The College Placement Center is utilized for this.

Continued Support: If a student has shown improvement through a year's course of study, but needs continued academic aid, the committee may vote for continued support of the student. A year's time may be too short to erase a deficiency in secondary or elementary education. If the student is recommended for continued support the committee may then assign specific academic services for the studen benefit. The continued support is usually kept until the student is confident that he can maintain a satisfactory grade point average without any help.

Success and Phase Out: This recommendation is self-explanatory. The student has demonstrated his ability in successfully tackling the academic and psychological pressures of the college. He has succeeded in retaining a satisfactory grade point average of 2.0 and above, taking a regular load of courses. The Evaluation Committee, reviewing his grade point average, and teacher/staff recommendations, may phase him out of the retention program. From that juncture, he's on his own, except for a final request of the Evaluation Committee. They ask that the graduating student return to the retention program as a tutor or a student adviser. The student is offered this paid position as a part-time job, but more significantly, he is given the opportunity to help other hermanos. The steady influx of high potential students that is provided through the wisdom of state, local, and federal agencies to allocate funds, must be accommodated. The need for turors and student advisers will be continual. All efforts should be made to replenish these necessary positions, or the loss to incoming students will be high.

If the student accepts the assignment he then goes through a short training program that explains the procedures and philosophy of the retention program. It is usually found that the new student advisers have no real problem in becoming sensitive and aware of the needs of the incoming Chicano student.

III. CONCLUSION

While various approaches to the support programs have been discussed, the main emphasis of this discussion has been on the retention program at California State College at Los Angeles.

Recruitment was discussed in order to reveal ways in which one can identify a student's academic or psychological need. The identification of these needs allows the retention program to prepare and expand its services.

Two important services, financial assistance and academic-psychological support programs, were discussed as types of services that may insure the student's retention.

In order to maintain the success of the program, graduates who have phased out of the retention program should be utilized as tutors and student advisers.

The survival and progress of the incoming Chicano student depends on the effectiveness of the retention program. No matter what the cost or needed manpower, it is mandatory to all Chicano coordinators to construct a retention program aimed at keeping 100 per cent of all incoming Chicano students.

RETENTION OF THE CHICANO STUDENT AS A COMPREHENSIVE PROGRAM UNIT OF THE MEXICAN AMERICAN STUDENT ORGANIZATION

by

United Mexican American Students
at the
University of California at Los Angeles

Prepared for the Conference
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This paper, while not meant to be an official statement, will review and discuss the efforts--past, current, and planned--of United Mexican American Students, University of California at Los Angeles in our organization's activities specifically or implicitly directed at retention of the Chicano student at UCLA. We are aware that our precise situation is not identical with that of all universities and colleges and the communities in which they are located. We do feel, though, that our activities and concern in reaction to the subject as both a real and potential problem has produced action and ideas that should be useful to Chicano student groups such as ours at other colleges and universities.

The projection of this paper is: presentation of general pertinent philosophy that provides our frame of reference for action and thought on the subject; review of the general circumstances surrounding the subject as a problem area for the typical Chicano student at UCLA, both undergraduate and graduate; analysis of the situations of Chicano students at UCLA insofar as they as a collectivity and as individual students determine the subject as a problem area; analysis of UCLA as a system of both formal and informal organizations, such that this system determines the subject as a problem area for Chicano students at UCLA; review and critique of our UMAS activities past and current concerning the subject as a problem area alongside a projection of UMAS activities concerning the subject as a problem area at UCLA.

INTRODUCTION

Pertinent UCLA UMAS Philosophy

We hope we are stating the obvious when we say that we as a Chicano student organization do not consider ourselves just one more organized student group on campus, nor as just one more organized ethnic minority student group on campus. That is, our fundamental concern is not to establish ourselves as some functional quasi-official extention of the university structure. Rather, we are instrumentally an extention of the local Mexican American community-at-large that in time and space finds itself overlapping into the institutional educational process called the university. That is, we are Chicanos going to school, and as Chicanos we still fall within the comprehensive ideals and goals of the Mexican American community and La Raza. Therefore, the guideline we follow when we view any action or planning is not definitions of ourselves as students or as a student group on campus and our welfare and status therein, but rather as to whether or not the activity undertaken or projected seems to be aimed at promoting the best interests of el pueblo chicano, of which we are merely a segment.

Here is an example of an application of our philosophy stated on a problem circumstance currently facing us and which embraces also the subject of this paper: At the present time all UMAS program components, direct and affiliated--our office and meeting and work rooms, the Chicano High Potential Program offices and classrooms, etc.--are located with the other ethnic, minority, special education, and other programs in a single, relatively small building centrally located on campus. In this building--Campbell Hall--it is the Anglo- and Northern European-American who is a stranger, not the Chicano. For at Campbell Hall, as at no other place on this campus of several square miles and some 30,000 students, the Chicano is not an ethnic and cultural and economic and educational minority. Rather, he is peer to all and second class to no one, simply because he is of majority significance in all respects within the real and abstract things contained within the building. Recently, however, the university Chancellor announced his intention to segment our Chicano population and activities between at least two buildings and to give over the largest part of Campbell Hall to classes and activities neither Chicano nor other ethnic minority. Now, this proclamation comes at a time when we have just initiated the implementation of a list of particulars starting a sizable long-range UMAS program aimed at enormously expanding the Chicano student population at UCLA. Included in this general program is an on-going Special Entry Program for Chicanos which not only requires a large amount of physical space but also its containment within such a building as we now occupy. The question becomes: is retention of this building solely to house our Chicano programs and other similar programs a confrontation issue with our Chancellor and the university administrative structure? We answer this overall question with a set of sub-questions: what does building entity mean to UMAS, to the various Chicano programs it houses, and to the entire local Chicano community of the Los Angeles area? Thus, the question becomes not merely one of immediate UMAS convenience and campus image, of Chicano programs convenience and symbolic import, but most significantly a question of the building as Chicano identity facet: do we lose as we lose the building not only its immediate return of heightened self-esteem of that collectivity of Chicanos presently occupying it, and not only our island of emotional, intellectual, and cultural security on this large lake of what we perceive as basically hostile and threatening Anglo-dominated forces, but also as well a certain esteem for the Chicano community-at-large? It is through determination of the answers to such a set of questions and considerations that we are able to arrive at the decision that we must fight to the brink and then perhaps more in order to retain the integrity of this building as safe, home Chicano territory. (We hasten to say, here, that the fact that our High Potential Students--Chicanos whom it is obvious to us are more than capable of a successful university career but who do not possess the standard qualifications for routine entry into UCLA, and who would not be in the University now were it not for our special attention program--these Chicanos telling us that our fact of Campbell Hall has helped them a great deal in their barrio-to-university transtion could be reason enough for the decision arrived at, for certainly there is contained within our High Potential Students as a group profound, basic values reflected throughout the larger Chicano community.)

What, then, this introduction hopes to impress upon the reader, is that the rationale for our activities and planning on the subject of retention of the Chicano student at UCLA is within the specific frame of reference of the larger area of decision and thought.

GENERAL CIRCUMSTANCES YIELDING RETENTION AS A PROBLEM FOR THE UCLA CHICANO

The following definitions of circumstance yield as a set both real and psychological retention of the Chicano at UCLA an actual and continually threatening problem:

1) The Chicano at UCLA is a member of a distinctive and ethnically minority group within a physically and culturally enclosed environment essentially foreign to both the individual and his group both within and outside the confines of this environment. The conscious, marginally conscious, and subconscious awareness of this circumstance exerts a pressure of varying degree on the Chicano as he meets the university day, quarter, year, and group of years that are the units of his tenure within this contrary, hostile, threatening

environment. Sustaining defenses against this pressure consumes emotions and energies which otherwise principally would be expended meeting the normal challenges facing the student not having to shoulder this burden along with the routine others.

The facts are these at UCLA, regarding the above: a) At most, the Chicano student population at UCLA is two per cent of the total student population; i.e., some 500 "Spanish American" (the inappropriate designation for Mexican Americans on the survey questionnaire of last fall, 1968) students among some 26,000 full-time students. (A further breakdown: Chicano undergraduates comprise about 2.3 per cent of the total undergraduate population, and Chicano graduate students comprise about 1.3 per cent of the total graduate student population.) b) There is no regular Mexican American Studies curriculum as such, and thus no Mexican American Studies major, degree or certificate of any kind currently at UCLA. c) There are no regular Mexican American courses of any kind currently offered at UCLA. d) The Mexican American Culture oriented courses, part of the special education high potential program, directly affects less than 15 per cent of all Chicanos at UCLA.

What these facts spell out is reinforcement of the Chicano and his culture as less than secondary within the UCLA environment.

2) The Chicano at UCLA is a member of a distinctive and ethnically minority group within a physically and culturally enclosed environment dominated by an ethnic and cultural group essentially foreign to both the individual and his group, and which systematically reduces him and his people to the status of second-class, economically and politically exploited, militarily subjugated person and group. The conscious, marginally conscious, and subconscious awareness of this circumstance exerts an additional dimention of pressure of

varying degree on the Chicano as he meets the university day, quarter, year, and group of years that are the units of his tenure within this enlarged, contrary, hostile, threatening environment. Sustaining defenses against this additional dimension of pressure consumes emotions and energies which otherwise principally would be expended meeting the normal challenges facing the student not having to shoulder this increased burden along with the routine others.

The facts are these, regarding the above: a) Eighty per cent of all UCLA students come from Los Angeles County; therefore, UCLA primarily serves Los Angeles County. Conservative projections of Chicano population in Los Angeles County range from 15 to over 20 per cent. b) Equal opportunities in pre-university educational preparation should mean that population according to ethnicity at the university level should roughly match per such institution the population according to ethnicity of the general population served by such institutions. Therefore, the Chicano student population at UCLA should roughly be some 15 to 20 per cent of the total UCLA student population, or, currently, some 3,900 to 5,200 Chicano students. c) A discrepancy of some 13 to 18 per cent, or some 3,400 to 4,700 Chicano students, exists between an objectified just reality and a current reality, as regards he student population ethnicity compositon at UCLA.

The facts, additionally, are these: d) The median educational attainment and income (1960 U. S. Census figures), according to ethnic group and male designation, is for Spanish Surname category in California 8.5 years of schooling and $4,381 annual income, and for Anglo male category in California 12.1 years of schooling and $5,806 annual income. (To these data could be added an extensive comparison between these two groups regarding such variables as property ownership, welfare recipiency, crime rates, type of crimes committed, density of population per household per living space, physical and service quality of elementary and secondary schools and schooling, etc.--all of which serve by common scientific opinion to reinforce the fact of enforced suppression of the Chicano population as an economic, educative, and cultural unit. An examination of a voting population district map for Los Angeles County superimposed over a topography of distribution of Mexican American population would reveal the gerrymandering of political force potential that exists for the region and which effectively disenfranchises the local Chicano population as a block political unit.) e) Of all available graduate-level awards given for the academic year 1968-1969, Spanish surname awardees represent four per cent of such awardees; for the 1969-1970 academic year, the equivalence is five per cent. (Figures are not available at the moment for undergraduate category.)

What this set of facts spells out is reinforcement of the Chicano and his culture as less than secondary within both the UCLA environment and the environment-at-large of the Los Angeles County community (insofar as community may even be said to exist for this region).

THE UNIVERSITY AS A THREATENING SYSTEM FOR THE CHICANO STUDENT

The comprehensive facts about UCLA are these: It is huge and it is crowded: over many miles, among closely spaced many-storied buildings, is packed a student-faculty-nonacademic population of some 40,000. It is complex: it consists of large divisions, schools, departments, institutes, and centers. Its administration is bureaucratic: the burden of proof in cases of conflict is always upon the individual, never the university; the university is absolute, the individual is transient and replaceable. Its functions are computerized; the individual is an assemblage of classified units whose reality is air--square holes punched out of a narrow card--or the individual is mere magnetic units on endless, narrow plastic ribbon. Its faculty as numbers is in the thousands; its students as numbers are in the tens of thousands; the faculty, heavily pressured for research and publication, as a group is alienated from the students as a group and from each other as individuals; the students, even the graduate students, often find themselves in lecture rooms containing hundreds and do not speak to each other, even though their shoulders may literally touch for three-quarters of an hour at a time. Its curriculum and individual courses are by and large irrelevant to the needs, problems, and issues of the present day. It is, as a unit, essentially alienated from the other units of the large, sprawling metropolis that by no stretch of the imagination can be called a community except by those relative few who perceive and manipulate it as an exploitable whole.

The Anglo-American student at the university often feels the sum total of impersonality that is its system and culture but, after all, in the main he has come here to learn how to hold his own and more in the similar dominating society the university accurately mirrors. The Chicano student, a foreigner in a foreign land, can only feel this impersonality and system as awesomely threatening. His is a battle of constant wonderment of just what in the world he is doing here in the first place. His home, his street, his community--far from perfect though they may be--as a world are fantastically more preferable than this place.

Nevertheless, the university contains as is contained in such degree and in such quantity a wealth of knowledge and learning of professional skills obtainable in few other places, and besides, those places are just like this one, anyway. It is this knowledge and these skills that the Chicano is after, and he must be helped to keep his desire to accumulate them as a buffer between him and all that would defeat him at the university: that largeness, that impersonality, those activities designed for students of a culture different from his, that system hostile to his own which says that if the individual is nothing then the sum of its individuals is nothing.

CHICANO STUDENT RETENTION AS A COMPREHENSIVE PROGRAM UNIT

For purposes of analysis for our subject, we find it necessary to make the following categorization for both undergraduate and graduate students at UCLA:

Chart I. Cross-Sectional Portrait of Chicano UCLA Students

	Standard Academic Qualifications			Independent* Financial Means		
	Adequate	Marginal	Submarginal	Adequate	Marginal	Submarginal
1	X			X		
2		X			X	
3			X			X
4	X				X	
5	X					X
6		X		X		
7		X				X
8			X	X		
9			X		X	

* Other than awards or loans or gifts monetary or value-kind.

Thus, nine different categories of Chicano students are present at UCLA, as indicated in Chart I. The spread ranges from the Chicano who possesses the standard academic qualifications adequately for entry into UCLA and also sufficient independent financial means to support himself while at school to the Chicano who does not remotely possess either the academic qualifications or financial means for such education. (Costs per average student per year at UCLA are standardized by UCLA at approximately $2,500. Minimal academic qualifications are elite high school graduating class rank.)

A table additionally is required, but has neither been defined or executed as such which might be constructed something as in the following:

Table. Emotional-Cultural Identity Security

Very Secure	Moderately Secure	Moderately Insecure	Very Insecure

Such a table applied would yield four additional subset variables to the chart given. The chart and table combined would yield a total of 16 Chicano student classifications based on degree of possession of the three categories of standard academic qualification, independent financial means, and emotional-cultural identity security. (Definition of "emotional-cultural identity security" will be indicated in the following two sections.)

The variables and yielded Chicano student classifications above are not meant to be mere exercise; these categories are real and serve us as important units by which to view the Chicano as an individual with certain specific needs and as a member of various subgroups with certain specific needs.

So it must be that UMAS activities and planning explicitly or implicitly aimed at retention of our Chicano students follows a comprehensive line within our total or master program, with direct emphasis on the subject as a three-fold problem: 1) sustaining academic needs; 2) meeting financial needs; and 3) sustaining Chicano-as-individual and Chicano-as-community identity needs. The retention comprehensive program unit line then intertwines or parallels other comprehensive program unit lines to make up the total coherent master program of activities and planning for UCLA UMAS.

Here is a convenient place in this paper to insert an additional piece of practical UMAS philosophy. It is this: Any student member at UCLA who is of La Raza is Chicano student community; any non-student individual at UCLA of La Raza is Chicano community together with all the Chicano students. As regards the students, their individual situation is hypothesized if not directly analyzed on the basis of the three-fold problem designation above. Not one of us is totally secure in all three dimensions. Some are "heavy" Chicano, but must be sustained financially. Some are brilliant academically but weak in Chicano identity. Some are financially secure independently but are weak in another area. All sorts of combinations are evident, each combination possessing a variety of degrees of strength or weakness. As for non-academic personnel, from dishwashers in the cafeteria to the Mexican American assistant to one of the vice-chancellors, job training and security needs otherwise replaces academic needs within the three-fold problem. As for academic personnel, the problem is outrageous in its very simplicity: there are only two Chicano professors among the thousands who make up the UCLA faculty; first we must see to Chicano faculty training and recruitment, then we shall concern ourselves with their retention, but at the same time the nature of their training and recruitment will anticipate their particular problem in retention which should be mainly one of Chicano identity. It is important to remark here that mention of academic and non-academic Chicano personnel is not meant as an aside, for their retention contributes to the retention of the Chicano student in two very significant ways. That there be considerably additional academic personnel at UCLA is necessary to assure more understanding by faculty of the Chicano-as-student and more courses and curriculum directed at the Chicano, which would be most meaningful if taught by Chicanos since they will have the sensitivity and experience necessary to understand the demands and need of Mexican American studies. Chicano students seeing and having Chicano instructors will result in helping resolve Chicano identity problem areas. That the needs of non-academic personnel who are Chicano be attended to and their numbers increased has its significance for Chicano student identity and other probem area aspects in retention because the Chicano student thus experiences the fact of Chicano community--Chicanos helping Chicanos--and he also receives the benefit of Chicano administrators working on Chicano student and Chicano community problems.

Chart II. UMAS Conducted or Initiated Programs and Chicano Student Needs

PROGRAMS		NEEDS
Mexican American Studies Center (projected, imminent)	→	
Chicano Student Special Entry Program (projected, imminent)	→	Academic
Chicano Graduate Student Special Entry Program (projected for 1970)	→	
United Mexican American Students	→	Financial
Chicano UCLA Urban Center (projected, imminent)	→	
Centro Universitario	→	
Junior College Consortium (projected)	→	Chicano Identity

Chart II is meant to illustrate the UMAS master program of activities and planning (not included in the chart are certain activities and programs included in Chart III below which are other than UMAS initiated and conducted) as a program designed so that its component parts work as an integrated whole on the problem of retention of the Chicano student. What occurs, as deliberately as possible, is the application of Chart I (extended to include, on an impressionistic basis mostly, "Chicano Identity" as a ranked variable) to the individual Chicano student as we are able to reach him and as we have resources to reach him. Then we do what we can to put him into the various programs and activities whose functions would seem to meet that individual Chicano's need. Let us say at this point quickly that we are the first to admit that the application of our comprehensive master program is a fraction as extensive and intensive as we would like.

Chart III below is a finer breakdown of Chart II in identifying the program-activities listed, and includes other Chicano oriented programs and activities on campus which have occurred independent of UMAS and, significantly, do not place emphasis on Chicano Identity as we do. As an aside, here, let us remark that we feel that such programs and activities, including small and isolated efforts here and there on campus that occur similarly, would be more effective by a great degree were they to have this identity emphasis; and that these programs and activities would be more effective to an even greater degree if, where they aren't, they would be Chicano-run. The rationale for this statement is simple: too many Chicanos distrust even the most well-intentioned programs when Chicanos have not been a dominant aspect of the planning and execution of such programs, for among too many of such programs too great a degree of paternalism, condescension, tokenism, and promulgation of the status quo occurs. Such programs are not sufficiently convincing ahat inherent in their is basic change of the general status quo.

Chart III. UCLA Activities and Programs with Significant Chicano Student Retention Correlations

Pre-University Entry	Post-Entry	Graduate Studies
1. Teen Opportunities Program (Chicano)*	1. UMAS Membership Recruitment & Education Committee	1. UMAS Graduate Affairs Committee
2. College Commitment Program (Chicano)*	2. High Potential Program (Chicano)*	2. Graduate Student Special Entry Program (Chicano)
3. Upward Bound Program (Chicano)	3. Educational Opportunities Program (Chicano)*	3. Mexican American Law Students Association**
4. UCLA Chicano Urban Center	4. Mexican American Studies Center, UCLA	4. Mexican American School of Welfare Students**
5. UCLA Law School Pre-entry Program**	5. Centro Universitario	

*To be integrated into Chicano Special Entry Program

**Student organization independent of UMAS

TEEN OPPORTUNITIES PROGRAM (CHICANO). This program, funded by UCLA in conjunction with federal monies and guidelines, is designed to acquaint the graduating high school senior and junior with the university and to encourage him to apply for admission. High school students are taken in groups on weekend camping sessions in the nearby mountains where UCLA Chicano students sensitize them to the university. Successive excursions include campus tours, gatherings, talks, entertainment.

COLLEGE COMMITMENT PROGRAM (CHICANO). A new program at UCLA, Chicano UCLA students are trained and hired as part-time counselors to go out on a regular basis among the various local high schools with large Chicano student populations in order on a regularized basis to encourage university motivation among Chicano students. Students so found are channeled into other programs.

UPWARD BOUND PROGRAM (CHICANO). A federally-funded program, high school students with university potential, recruited by second parties, and marginal in grades and motivation, are brought into UCLA over a series of Saturdays for tutoring and motivation sharpening. An unusual local component of this UCLA-based program is the Chicano studies classes a regular part of the whole program. Currently participation in this program does not mean automatic admission to UCLA, and the participant is put in touch with UCLA admissions and the admissions offices of other colleges. As part of the new Special Entry Program the program participant understands that admission into UCLA is built into the program.

UCLA CHICANO URBAN CENTER. The center will be housed convenient to the greatest density of Mexican American population in Los Angeles County. Sub-centers are projected in time. A function of this Center, UMAS operationalized, is as a base for across-the-board recruitment to UCLA. Participation and initiation of barrio-centered youth activities and programs will be meant to help serve as eventual recruitment resources.

UCLA LAW SCHOOL PRE-ENTRY PROGRAM. Initiated primarily through the law school impetus, and begun last year, this summer program takes minority students of marginal academic record but of high potential and motivation and gives them a summer of pre-entry spacialized attention into UCLA Law School.

UMAS MEMBERSHIP RECRUITMENT & EDUCATION COMMITTEE. This standing committee whose chairman has cabinet rank in UMAS conducts seminars, offers lectures, arranges community involvement, and publicizes UMAS in order to reinforce or awaken Chicano identity in the non-UMAS Chicano at UCLA and to encourage his joining UMAS. Members are oriented into UMAS individually and as a group. The committee is also in charge of weekly presentations of speakers, films, discussions, etc. aimed at Chicano information and identity.

HIGH POTENTIAL PROGRAM. This program, highly structured, aggressively seeks out the full range of marginal and sub-marginal college potential student in the barrio and elsewhere. Three-quarters of highly specialized attention includes full financial support, intensive academic upgrading, and sharply focused Chicano identity orientation. (Please note: This program is detailed in a separate position paper.) The program will serve as one pole of individualized attention given the tri-neediest student in the new Special Entry Program.

EDUCATION OPPORTUNITIES PROGRAM (CHICANO). This program has as its most outstanding function the providing of adequate financial means for the usually academically qualified Chicano student to attend UCLA. Tutoring is offered presently but not always utilized by the individual student. The drop-out rate is not attractive. It is believed that pulling this program into the coherent Special Entry Program will mean indirect tutoring and Chicano identity orientation as minimal commitment for this program counterpart. The latter would very definitely add a motivation factor that should decrease the present drop-out figure. This is an important variable in the current High Potential Program lacking in the Educational Opportunities Program.

MEXICAN AMERICAN STUDIES CENTER. The thrust of this program is aimed directly at making curriculum offerings at UCLA more relevant to the needs of the Mexican American community through: a) encouraging and supporting research into all areas of knowledge relevant to the Mexican American community; b) assisting in the development of programs and research which will focus the unique resources of UCLA on the problems of the Mexican American community; c) assisting in the development of new curriculum and bibliographical materials dealing with the culture, history and problems of the Mexican American; and, d) actively engaging in furthering the involvement of UCLA with the Mexican American community.

CENTRO UNIVERSITARIO. The center is a new educational concept whereby the East Los Angeles Community and University Extension, UCLA join efforts to offer courses relevant to all elements of the Mexican American community. The courses additionally satisfy credential credit purposes and are designed to help present and prospective teachers, administrative and agency personnel acquire an understanding of the social values and ethnic characteristics of people of Mexican descent residing in the United States. Teachers are all members of the Mexican American community and are presently teaching in regular and special programs at UCLA.

UMAS GRADUATE AFFAIRS COMMITTEE. This standing committee whose chairman has cabinet rank in UMAS informally brings Chicano graduate students together in combination social-Chicano information and identity sessions. A new venture of UMAS, it has meant a convenient clearing house informally of information of career and higher than Bachelor of Arts educational opportunities, and has also meant additional recruitment of individual graduate students into UMAS, subsequently reinforcing these individuals' commitment to directing their careers into areas directly benefiting the Mexican American community throughout the United States.

GRADUATE STUDENT SPECIAL ENTRY PROGRAM. This program is meant to parallel, on graduate school and level definitions, and according to participating schools and departments definitions, the undergraduate high potential program. The intention is to provide individualized attention for the marginal or sub-marginal high potential advanced degree student, primarily financial and academic, so that he may swiftly enter on equal terms the ranks of regular graduate studies student.

MEXICAN AMERICAN LAW STUDENTS ASSOCIATION. Operates, independent of UMAS, with a range of programs similar to that of UMAS and additionally works to convince nearby law schools of the desirability of their aggressively recruiting, aiding financially and academically, Chicano students.

MEXICAN AMERICAN SCHOOL OF SOCIAL WELFARE STUDENTS. A new organization, independent of UMAS, it is primarily concerned with membership drive, Chicano student recruitment into the school, and inducing school curriculum more relevant to the needs of Mexican American population.

SOME REMARKS IN CONCLUSION

The perspective that this paper is intended to offer is what the Chicano on campus can do to promote himself-as-Chicano and himself-as-Chicano-community. It may be wondered that seemingly nothing has been said in terms of what the university or the university and the Chicano as here delineated can do specifically for the Chicano and particularly as regarding the subject problem of this paper. What has occurred in this paper is a demonstration reflecting the reality of this campus regarding the Chicano student and the Chicano community. There is not a single thing of significance that has been done to promote the welfare of Chicanos as students and as community that has not been initiated and conducted by Chicanos either as individuals-as-Chicanos or Chicanos-as-Chicano-community; that is, Chicanos acting within designated job capacities or as part of UMAS or in isolation but in behalf of the Chicano community-at-large. It is true that certain things started are now or will be an integral part of UCLA *per se*, for example, the Special Entry Programs, the Centers, the Consortium, for they will function as regular parts of the administrative or academic university apparatus. But the university has been added to in these ways because Chicanos came up with the ideas, did most of the planning, did most of the implementation, and do a great deal of task execution yet--and as Chicanos rather than as segments of the UCLA community, such as it is. What is meant here is that UCLA is still alienated from the Chicano; the Chicano's loyalties are to his fellow Chicano and to the Chicano community, and not to the university as such. Whatever we Chicanos at UCLA do for each other as Chicanos we are happy to do. At the same time we are not particularly joyous that it is we who have had to create and bring into being by our brains, imagination, dedication, and simple physical hard work what is of any significance whatsoever at UCLA as concerns the Chicano student and the Chicano community, specifically--and we do so while at the same time performing with distinction our academic roles as students. After all, the university professionals--professors, directors, administrators, other specialists--are supposed to have such concern as normal routine duties and exercise of expertise. Just what are these men getting paid for? Moreover the atmosphere is still in every single area of our endeavors as Chicanos--from low-skill non-academic Chicano personnel hiring all the way to special assistant to the Chancellor for Chicano special education affairs; from assignment of Chicano students to work study jobs and research assistantships to the recruitment of tenure-status Chicano professors; from administration-Chicano student organization to school or department-Chicano student organization relationships; from administrative clerk-Chicano to administrator-Chicano to professor-Chicano to Chancellor-Chicano relationships--for all these the atmosphere continues to be heavily laden with demand and confrontation. This atmosphere is not of Chicano doing, but of university doing. It is the university as an educational and other cultural unit that persists both as an organization and as a collection of individuals to be lethargic, antagonistic, and other wise generally hostile to all the concrete changes it as an institution must make to accommodate the Chicano student and the Chicano community. The crux would seem to be disallowance of efforts aimed at consolidating Chicano identity as such. Perhaps in time this atmosphere will dispel itself, but we do not think so until Chicanos in significant numbers have permeated all aspects of the university--from the lowest skilled non-academic employee all the way up to professors, deans, chancellor, and regent positions--so that profound change occurs from within the university structure as such and until a significant number of individuals unsympathetic and obstructing of Chicano aims make profound changes in their personal attitudes. In the meantime, we continue our activities and planning in ways that will produce both immediate and long-term results, and secure in the knowledge that our means are reasonable, our plans feasible, our goals just.

¡VIVA LA RAZA!

April, 1969
UNITED MEXICAN AMERICAN STUDENTS
UNIVERSITY OF CALIFORNIA
LOS ANGELES, CALIFORNIA 90024

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PROBLEMS OF RETENTION AS SEEN BY MEXICAN AMERICAN STUDENTS

Prepared by Members of a Chicano Ethnic Studies Class
Conducted by Mrs. Marta Schlatter
School of Social Work
San Diego State College

Prepared for the Conference
on Increasing Opportunities
for Mexican American Students
in Higher Education

May 15, 16, 17, 1969

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I. THE ROLE OF THE COMMUNITY COLLEGE IN THE RETENTION OF THE CHICANO IN COLLEGE

For the Chicano (Mexican American), the community college should offer an important opportunity to fill the educational gap caused by a deficient high school education. But instead of a college which should aid in the transition from high school to the four-year institution, one finds that the institution is incapable of dealing with the particular educational problems of the Mexican American.

For a large percentage of the Chicanos it is necessary that they work in order to contribute to the family income. It is therefore necessary that economically disadvantaged Chicanos have their educational expenses fully paid. This would alleviate the financial burden on the family.

Most junior college teachers will agree that the quality of education in the lower division courses of the junior college is comparable to that of any state college. In other words, the courses at the junior college level are not any easier than the same courses one would take at a state college. This means that the Chicano is placed in the same situation of competition as in high school for which he is ill-prepared. The junior college must therefore deal with the inadequate job that high schools have been doing in preparing the Chicano for four-year institutions. It is primarily through three areas that it should assault this problem--remedial courses, counseling and tutoring.

Remedial courses at San Diego City and Mesa Colleges, typical community colleges, are more in the nature of refresher courses. Lasting only half a semester, these courses are taught by regular teachers of the staff and not by teachers specifically trained for diagnostic and remedial work. It is noteworthy that the chairman of the English Department at San Diego Mesa College noted that this is one of the main reasons why these classes have been failing the students.

An extensive curriculum of special classes should be implemented in the subject areas of English, math and speech for Chicanos. These courses should last a full semester. The courses should be taught by teachers who are qualified in the instruction of remedial classes, thus erasing the "dummy" course atmosphere that pervades most of these classes. This program would not be taken exclusive of the regular curriculum, but would run concurrently with the student's other courses. Nevertheless, it would probably add from one to two extra semesters to the student's junior college education.

One asset that junior college counselors generally claim over high school counselors is their qualifications as professional counselors. But like the high school counselors, their capacity to deal with the special needs of the Chicano is very limited. In colleges where Chicanos make up a large percentage of the student enrollment, such as in San Diego City College, a special counseling-tutoring office should be established to serve the unique educational problems and cultural background of the Chicano. A majority of the counselors should be Mexican American. Not only should a counselor determine what type of remedial program a student shall take, but he should also arrange tutoring in classes where the student is having difficulties. Realizing that volunteer tutoring systems have been ineffective due to a lack of volunteers, it is most essential that a full-time staff of paid tutors, made up of students, be a part of this portion of the program.

Perhaps one of the greatest sources of school failure for the Chicano is his inability to identify with the entire educational process, particularly the curriculum. This is why it is important that Chicano Studies departments be instituted. The courses should cover cultural and economic contributions made by the Mexican American, history of the Mexican American in the United States, and courses dealing with the present economical, educational and political status of the Chicano. Closely related to this is the suggestion that all Spanish classes be taught by Chicanos or by Anglos who speak without an accent. Not only will this aid Anglos in learning correct pronunciation but it will remove the awkward situation of a Chicano student standing out in his Spanish class as the "queer" one because he speaks more correctly than anyone else in the class, including the teacher.

II. THE SCHOOL SYSTEM'S FAILURE TO MEET THE NEEDS OF THE CHICANO

The school systems in the southwest United States do not relate to and do not meet the needs of the Mexican American. From the very beginning, the school systems tax the Chicano for being culturally different. This taxation appears in the form of the Stanford-Binet IQ Test. Although there are other factors involved, this test does the most damage. This test is administered to all students upon entering or while enrolled in elementary school and is viewed by the school officials as the best measure of a human being's intellectual capabilities. It is from this test that the students are categorized and set into their difeerent classes. When Chicanitos take the test, their average score is 90. This is ten per cent lower than the average of 100, and consequently one may be placed in a class for mentally retarded or mentally deficient. There he may stay for the rest of his school career, pegged (by the school system) as a dummy or a low achiever. And from this test, others assume, since the Chicano's average IQ is ten per cent lower than that of the Anglos, then Anglos are naturally more intelligent. But is the Stanford-Binet IQ Test a valid instrument in measuring the intellectual capabilities of the Chicano? We say it is NOT! Why? Because the Stanford-Binet test is culturally biased.

Binet, the originator of this test said that, to be valid, the test should be administered in the examinee's native tongue. But this is not done for Chicanos. Most Chicanos, though born in the United States, speak Spanish in their home environment. In most cases, their first contact with the English language (in terms of extensive use) is in the primary schools. The IQ test is given in English and not in the Chicano's native tongue; as a result, he scores lower than his Anglo counterpart. Then he is doomed to remain in the mentally retarded classes.

We say "doomed" because this affects the teacher's attitude toward these "low achievers." It psychologically hinders the teacher's creativity in the classroom. He sees the low scores and he feels that he can do relatively nothing to motivate his class. The teacher expects nothing and in return he receives nothing; likewise, the students receive nothing. This type of situation places the Chicano further behind and fulfills the prophecy of low achievement. To prove this correlation between the psychological effect of low test scores on the teacher's expectations, an experiment was conducted in Los Angeles. A teacher was told that a class which he was teaching was a group of geniuses when in reality they were students with IQ scores of 90. The teacher expected more from them than he would an average or mentally retarded class. The students did not perform like geniuses, but some IQ scores soared as high as 105!

After, or if the Chicano survives the Stanford-Binet test, he still has many more high hurdles that he must overcome during his academic endeavors. Another problem is the school system's failure to present material that a Chicano can relate to. He is forced to read and hear material that is generally "whitewashed." Through social pressures and difference in cultures, the Chicano cannot identify with the Anglo's heroes that are presented in the classroom. He "learns" that his ethnic group has contributed nothing to the wealth of this nation. Also, most reference to Chicanos, if at all, is in the negative fashion. The Mexican American War serves as a primary example of this negative tone toward the Chicano's heritage. (REMEMBER THE ALAMO ! !) The American history books paint the historical picture of a people (the Anglo) whose God-given right was to take Texas and the west coast from those non-democratic, blood-thirsty Mexicans, when in reality it was an imperialistic, unjustifiable venture. This type of publicity places the Chicano in such a position that he may doubt his heritage and possibly himself as well.

It is quite evident that, in the shuffle, Chicanos have been dealt out of the historical cards. What Chicano (or any student) knows that 43 Chicanos died alongside Davey Crockett and Jim Bowie in the Alamo? What Chicano knows that the "M" in the M1 rifles stands for Mendoza, the inventor of the firearm? How many Chicanos know that Chicanos, as a group, hold the most Medals of Honor? How many know that, by the Treaty of Guadalupe Hidalgo, the people living in the southwest should be bilingual?

Some people might say that these facts are unimportant. To them, we say take away Lincoln, Washington, Davey Crockett and all of American's heroes, and whom are they going to fashion themselves after? It is essential that these contributions of Mexican heritage be brought to light. They can show both the Anglo and the Chicano that Chicanos have made valuable contributions to the building of this nation.

Finally, the social environment surrounding the Chicano, as he goes through the school system, does further damage to him. The general attitude toward the Chicano by the faculty and students of Anglo background is predominantly negative. The schools are not the sole blame for this: society claims its fair share and then some. They place a negative tone upon Chicanos because of their cultural differences. They call him "Beaner," "Greaser," and "Wet-back." They laugh at him because he has an accent. They stereotype him in the media as a grubby, dirty Mexican on a filthy white horse or as a Mexican sleeping against a cactus tree. This affects the Chicano in many ways, but generally and most dangerously, it produces an identity problem within the Chicano. He hates himself because the society around him leads him to believe that he and his culture are inferior.

Education is supposed to be the key to success. For the Chicano in this country, that key is being made hard to get. Those few who have opened the door have had to pick the lock. The system must change to allow the Chicano an opportunity to receive a valid education. School authorities must eliminate the culture-discriminating tests, make the education relate to Chicanos, and lay to rest the prejudiced negative attitudes that they hold. Chicanos are changing. They will no longer believe the lies told to them previously. A change had better come quickly or they may not be a system to change.

III. SUGGESTED OBJECTIVES AND COURSE OF STUDY FOR CHICANO STUDENTS

Objectives of the MAYA Course 199 and 197.

The MAYA Social Welfare Course is intended to:

1. Provide each student a vehicle for involvement in a project having a direct effect on his community and himself, thus beginning to close the gap between the classroom theory and community practices.

2. Give academic sanction and credit for the participation and involvement, at different levels, to the students who already are active in the community.

3. Make the content of the courses in Community Organization relative to the MAYA student and his community by utilizing his own experiences, initiative, creativeness, in learning materials.

4. Provide a preliminary step through which the MAYA students at various steps of experience, knowledge and interest, can come together in a setting where the "rights and wrongs" of methodology are not emphasized; therefore encourage a feeling of belonging.

5. Become a vehicle through which the student having academic difficulties can be identified and supportive services provided to assure his completion of the four-year course.

6. Be a tool by which those students with an undeclared major can identify the possibility of a future career by exposure to guest lecturers in different disciplines.

CONTENT OF COURSE

Identification of current learning experiences with respect to the Chicano community.

1. Minimize the traditional straight-forward lectures about social problems by instructors, utilizing standard text with occasional supplementary material.

2. Remove the restrictive walls of the classroom formality by:

   (a) guest lecturers from professional and other disciplines, especially law, planning and politics. Indigenous workers who might even be the students themselves may be used. Focus will be on small group discussions and on allowing considerable student initiative. When appropriate, instructors give students responsibility for aiding the direction of a course and for setting the boundaries of their own learning. Peer group learning is encouraged in a variety of ways. Flexibility of course content and high investment by students make content important to them;

   (b) current newspapers, journals, artificial media of all kinds, such as films, tape, special TV's;

   (c) field trips and extended observation made singly or in groups in covering a few hours or several days;

   (d) direct work or participation in the newer community recruitment to supplement textbooks;

   (e) small discussion groups and seminars, preferably informal and highly individualized with student participation and direction. These can replace passive note-taking in classrooms.

   (f) attendance at meetings, conferences and workshops as applicable and appropriate.

CONTENT OF COURSE

Problems, issues, values and policies of the Mexican American in transition includes:

1. Examination of key terms and their meaning, comparing usage in general with technical usage in social work.

2. Alienation, interaction of the alienated, alienation process, role of Chicano community in reconstructing.

3. Communication, exploration of difficulties and policy development encountered from ambiguity and vagueness.

4. Community power and resistance.

5. Self-determination - freedom and responsibility.

6. Leadership - formal and informal.

7. Identity crisis - cultural shock, ambiguity, transitional phases and attempts at resolution.

8. Values and methodology.

9. Policies - relevant or irrelevant to the Mexican American community.

10. Processes of change.

IV. PSYCHOLOGICAL BACKGROUNDS IN MEXICAN AMERICAN EDUCATION

Our universities and colleges are being called upon to develop new methods, techniques and models of teaching to cope with the challenge of admission and retention of students from the Mexican American (M/A) population. It seems clear that educators need to develop, experiment, and test these new models in ways that may be more responsive and creative than they have been before institutionalized "failure-geared" teaching methodology creates a crisis.

Any effort to meet this challenge would utilize a combination of several strategies at once with a careful sequence of all elements. Before any of these models can be applied to any given institution, one would have to examine its feasibility to the particular faculty, student and community in a situation. The models that primarily need to be discussed are those that initiate new forms of dialogue, involvement, management and instruction.

We present the following rationale to validate a different approach regarding teaching of Mexican Americans. Ours is a group of people who have been described, and thus defined, by the majority community as a "problem group." Statistics clearly demonstrate that by the prevailing standards we do have a preponderance of dysfunctional symptoms. Our contact with existing institutions, i.e., educational, welfare, employment, health, is in a relationship of recipients of services, implying a subordinate position, a passive relationship accepting the standards of a system which has defined us as dysfunctional. The emphasis of this society to conform or be rejected is at the core of our lack of participation at the majority of levels of functioning. Our unwillingness to conform, acculturate, or assimilate begins then to give us a clue as to the techniques to which we can more positively respond. It appears then that by insisting in maintaining our uniqueness, language cultural heritage, we have begun to act at the risk of rejection, choosing to remain different according to existing norms. It follows then that higher education must begin by accepting this premise, one well accepted by all educations: "Begin where the student is."

It is our "difference" that has given us group cohesion. We can readily continue to identify with many aspects of our "differences" and how these aspects relate to the other aspects of our environment.

Behavior requires intra-personal relations that support each member's sense of personal worth and importance. Full potential of any individual in a system can be realized most effectively when each person is a member of one or more functioning work groups that have a high degree of group loyalty, effective skills of interaction and high performance goals. Individual members need to link with one another in emotionally supportive ways that contribute to the performance of their professional roles.

Ernest V. Robles' study clearly indicates that the ethnic peer group pressures influence the patterns of behavior that mobility-oriented students show in the interaction with the total educational environment. However, we still have a significant number of institutions where minority groups are small. Mexican American students in the past were caught in a dilemna in that they had a strong sense of loyalty to their ethnic peer group. Yet they aspired to many of the goals of the dominant culture. These two were often not compatible. The result was and is that the mobility-oriented student is in a state of social confusion and at a psychological, social and learning disadvantage. These disadvantages were expressed in a lack of participation and interaction with the total life of the college. The geographical isolation, the social, economic, language and cultural barriers result in patterns of behavior that differ from those of other students in the greater college community. The experiences are generally restricted and interaction with the dominant group is limited. This, again, fosters self doubt and social confusion which substantially lowers motivation and makes it difficult to have worthwhile experiences that coincide with individual aspirations. In short, the institution has to combat the forces of a general disadvantaged environment, and these forces are often too much to overcome by one socializing agency alone.

The task of educators at the university level then is to identify universal concepts in every discipline and present them in a different context; the environment of the Mexican American mainly being a problem-solving environment to meet immediate survival needs.

In order to respond to continued pressure for change, an institution would have to develop a mechanism whereby members of different interest groups can work together as problem-solving units utilizing techniques such as the dialogue. Participants in such an activity could collaborate in a diagnosis of the major problems and issues. It is imperative that they also interpret the causes and include some alternative procedure for responding in an action program. It should be emphasized that for such a design to be effective, the problem-solving group would have to do more than talk about issues; they would have to design and suggest solutions to issues. These recommended solutions would have to be implemented or otherwise responded to consistently and connected to the real possibilities of change. This presents a different teaching environment rather than the typical one of taking notes which in our situation perpetuates the lack of activity, a challenge to assimilation in our case, not a lack of ability.

A problem-solving model would maximize the use of logical, conceptual abilities as well as allowing one to perceive the world in a wholistic manner which is so necessary for development of vital interrelationship between institutions and disciplines.

This brings us to our relationship to the community. Traditionally, most university programs under the facade of academics have disassociated themselves from the communities, i.e., "The Ivory Tower." Content of courses, if they are to have meaning and significance to our M/A students, must consider aspects such as the importance of peer support and strengths of environmental reinforcement factors in adequate performance and must be closely related to the outside community. We must have reality-oriented programs with direct action experiences. in the field.

V. THE ROLE AND CHANGING PHILOSOPHY OF EDUCATION AS EXEMPLIFIED BY THE EOP PROGRAM FOR CHICANO RETENTION

One of the prime considerations for retaining Chicano students in college is the implementation of an effective Educational Opportunities Program. This EOP program must be all-encompassing so that it includes not only basic tutorial services but also aids students in developing study skills and good work habits. Chicano students coming into four-year institutions frequently lack far more than knowledge in basic education subjects. Chicanos have little or no exposure to all the tricks and techniques that are essential knowledge in order for most students to "make it" in college. This includes such things as selection of instructors and selection of classes (both individual subjects and combination of subjects to be taken together).

In the EOP program at San Diego State, varied attempts are being made to cope with the educational problems of the Chicano students. It is the purpose of this paper to show just how the EOP program currently in existence at San Diego State College works directly with the Chicano to insure his success in college. Actually EOP has many programs which are designed to aid the minority student while he is in college. However, prime emphasis here will be given to two main areas due to their particular relevance to scholastic program. This program also has begun to take an innovative step away from the traditional approach to tutorial services. An EOP tutor can be called upon to serve many different needs of the Chicano student. In many cases the student may be having difficulty in a particular class and just need someone to sit down and review subject matter with.

More often, however, the needs of the Chicano student are much more basic and fundamental. "What teachers should I take?" "I don't read very well." "What classes do I take next year?" "I need to improve my writing." These are rather standard problems that the Chicano student is faced with. He needs guidance in a variety of areas not because he is stupid but because the college experience is oftentimes entirely new and foreign to him whereas it is "old hat" to most of the Anglo students. Without the benefit of high school college prep classes the Chicano finds himself at a disadvantage in which a tutor can often be the crucial factor in determining whether or not the Chicano student will catch up.

In accordance with EOP's basic philosophy, EOP tutors also must be sensitive to the particular needs of the Chicano. They must be willing to accept the ways of the Chicano as being best and most appropriate for him and not try to superimpose their value structure on him. They must recognize that traditional learning methods have proven to be inadequate for the Chicano and, therefore, alter their standards. These two areas are the EOP tutorial program and the EOP summer program.

The EOP summer program is designed to act as an introduction to the college atmosphere. Its primary emphasis is on a basic orientation into college life, a brush-up in areas in which the student is educationally deficient, and finally and possibly most important, the creation of a self-awareness in the Chicano as to who he is and what he is striving for in college.

The EOP program goes on the assumption that many of the Chicano students have been subjected to an inadequate and discriminatory educational system in both the elementary and secondary level schools. This miseducation of the Chicano student has produced an individual who, although he exhibits high potential, has in many cases not been given the opportunity to reach his optimum in academic achievement. The Chicano leaves high school with not only a poor background in such basic subjects as mathematics, English, social science, and general science, but the very nature of the approach to learning has made him feel an outcast in the educational system, alienated from both the school and himself. In the pre-college years the Chicano is discouraged from speaking his native language Spanish or from exhibiting his Mexican culture. He is constantly told that in order to succeed he must conform to Anglo standards of acceptance and discard those aspects of his personality that are most real to him. In so doing the Chicano students puts himself in a crucial dilemna. He wants to succeed but sees no path available that relates to him as a person. The emotional and psychological ramifications of this dilemna are tremendous. What traditionally results is that the Chicano loses all pride and feelings of worth. He looks at himself as a misfit who is, in some intrinsic way, less of a person than his Anglo counterpart. With this loss of pride come feelings of inferiority which instill a psychological set toward failure in the mind of the Chicano. The Chicano who sees himself destined to failure does inevitably, by his very negativistic outlook, fail.

It is a dangerous mistake, however, to attribute this psychological set toward failure as something inherent within the constitution of the Chicano himself. It would be most presumptuous and, in fact, a big step away from reality to look to any factor other than the poorly structured educational system that the Chicano is subjected to as a cause for a poor psychological framework within the Chicano toward education.

It is with this premise that the San Diego State EOP program proceeds. The EOP sees a failure to grasp basic educational tools as a problem that encompasses every phase of the Chicano's life. It is the fault of not only inferior instruction in the classroom but also of the negative, inferior picture that the Chicano develops of himself due to the distortion and misrepresentation of the Mexican culture.

With this in mind EOP has developed a special summer program to instill a new desire to learn by creating an atmosphere where the student can take a very personal interest in what he is learning. Chicanos are not only taught subject matter but they are taught how their life and existence relates to what they are learning and why they are a necessary and essential part of the educational system. The students are encouraged to be themselves in every respect. They are encouraged to talk about and, if necessary, learn about their culture. They are approached in a positive manner which instills a new sense of pride and accomplishment in the student.

Within EOP's rather drastic departure from the traditional approach to education is the basic philosophy that the student need not adjust to the educational system, but that the educational system must adjust to the student. The system must not treat all students identically but instead must be flexible so that each student can reach his maximum potential. EOP sees the college as having the responsibility for making education a stimulating experience for all students, not just the Anglos. EOP strives for an educational atmosphere in which the following things occur:

1. Where the student can identify with what he is learning.
2. Where the student can see that what he is learning relates directly to him.
3. Where the school views the student as a positive contributor to the educational process.
4. Where the student has an opportunity to be an active participant in his educational development, not just an outsider who is having others make the decisions of what is best for him.
5. Where the educational system relates directly to the outside world. Education must not be an intellectual fantasy, it must be constantly relating back to the real world.
6. Where education relates to all facets of the community.

7. Where education is an empathetic experience, i.e., it should develop in each student a sensitivity to his feelings and to the feelings of others.

8. Where education facilitates an atmosphere for interpersonal interaction and communication.

9. Where education increases a student's ability to function in his interaction with other individuals.

10. Where education increases understanding between individuals.

11. Where education develops a realization of self as well as a sense of pride and achievement in whom one is and what he represents.

Although these factors relate to the success of any student, it particularly affects the Chicano, because it is the Chicano who is alienated from education both by who he is and how he is taught.

The second aspect of the EOP program that relates to the retention of Chicano students is found in the tutorial methods to fit the student's needs. The tutors must be very flexible, always adjusting themselves rather than making the student adjust. The tutors must never make the fateful mistake of misjudging the Chicano student's potential. They must accept the presence of potential and then work to develop it in any way possible. At times the tutor may find himself functioning as a counselor giving encouragement and facilitating an atmosphere where the student can work out his problems. The tutor must be able to alter his role when necessary to fit the Chicano's needs.

Throughout both the EOP tutorial program and the EOP summer program one glaring point stands out--that the traditional educational system is not relevant to the Chicano student and that a basic adjustment must occur in that system in order to provide a good education for the Chicano. In reality the EOP program is a good start, but it is not enough. Such things as special programs for Chicanos should not just be a part of EOP, but should be a basic part of the college structure. All the ideas expressed in this paper must be incorporated into an entire new educational system that deals with the individual and his particular needs. Very basic in this restructure is the belief, once again, that the educational system must adjust itself to the student, and that the student need not adjust himself to the system.

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